

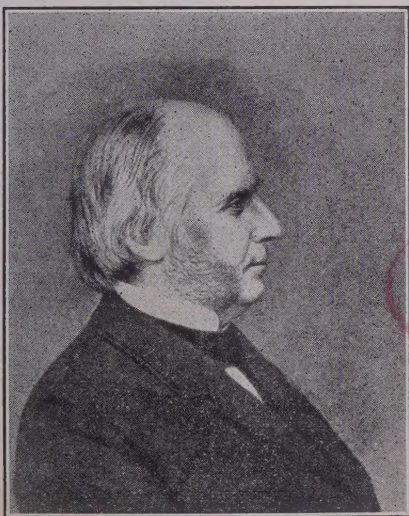
# THE BULLETIN

*of the*  
NEW YORK SABBATH COMMITTEE  
31 BIBLE HOUSE NEW YORK CITY

Vol. XII

FEBRUARY—MARCH, 1925

No. 1.



NORMAN WHITE

*Chairman 1857—1883*

In 1862 Mr. White presented to President Lincoln the address to which the President in his response used the now famous words: "As we keep or break the Sabbath Day we nobly save or meanly lose the last, best hope by which man rises."



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TO KEEP IT HOLY

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# THE BULLETIN

of the

## NEW YORK SABBATH COMMITTEE

Published bi-monthly by the New York Sabbath Committee at 31 Bible House, N.Y.C.  
in the interest of a

### BETTER SUNDAY OBSERVANCE

Vol. XII

FEBRUARY—MARCH, 1925

No. 1.

#### PUBLISHER'S NOTE

THE BULLETIN is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the NEW YORK SABBATH COMMITTEE. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep THE BULLETIN small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and THE BULLETIN will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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Items of interest on the Sunday Question are solicited. Send all manuscripts and items for publication in THE BULLETIN to

DUNCAN J. McMILLAN, Secretary,  
31 Bible House, New York City.

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Gifts to the COMMITTEE and to its Research Fund should be sent to

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# NEW YORK SABBATH COMMITTEE

## Principles and Policy

**A Sacred Day, and a Civil Institution** While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

**A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship** It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

## The Scientific Research

**Methods — The Scientific Research** In addition to the time-honored methods of our propaganda in the Pulpit, on the Platform and through the Press, of legislation and of law enforcement, THE COMMITTEE is undertaking a Scientific Research into the Influence of the Sabbath upon Human Welfare.

**New Occasions Teach New Duties** THE REV. DR. ROBERT S. MACARTHUR, *New York*:

"The time has come when a new note must be struck for the observance of the Sabbath. That note is the scientific one which you propose to strike. I am well satisfied that you are taking a long step in the right direction."

THE REV. DR. M. D. KNEELAND, *Boston, Secretary, Lord's Day League of New England*:

"An advance movement, a movement which must come, and be ultimately victorious. A scientific basis would make an appeal which does not at the present time fully exist."

THE REV. DR. WILLIAM P. MERRILL, *New York*:

"It seems to me the best suggestion I have ever come upon for handling this important matter."

**Fighting Funds** The Research is already under way, but slowly for lack of funds. THE COMMITTEE has no endowment or invested funds, and is dependent under the blessing of God upon the gifts of the people. THE NEW YORK SABBATH COMMITTEE is incorporated according to the laws of the State of New York, and is prepared to receive trusts and bequests for its work.

In prosecuting this research it has a purpose to discover, if possible, the verdict of science as to the influence of the weekly Rest Day upon.

1. the *physical well-being* of man;
2. his *mental well-being*;
3. his *domestic* life;
4. his *industrial efficiency* and *business profit*;
5. his *civil* and *political* well-being; and
6. his *religious* well-being.

Such a research, in order to be truly scientific and of value must, of necessity, be thorough, and consequently prosecuted with skill and patience. But the limited means placed at our disposal for the purpose by the friends of the movement have made rapid progress impossible. The vast field that is open before us is most inviting. Its cultivation will promote the great ends for which Sabbath Observance Societies exist.



## THE OUTLOOK

The National and State legislatures of our country have adjourned and the people breathe easier.

Both Houses of Congress and the legislatures of nearly half of the states during their recent sessions have had the subject of Sabbath Observance in some form under consideration. But no important bill has passed any legislature. This fact does not indicate a lack of interest or sympathy in the Sabbath cause, but rather an intelligent concern for the best defence of the holy day of weekly rest. The greater number of these bills were adverse, seeking to break down some of the safeguards which our present laws provide and seeking to change its character so as to make it a holiday for sports, amusements and money making businesses. All bills of this class were defeated. The discussions were earnest and intelligent to an unusual degree, but the bills which were intended to promote a better observance of the Sabbath were not all so drawn as to commend themselves to the judgment of the friends of the Sabbath.

The Sabbath cause stands strong before us to-day:

There are fewer cases of Sabbath desecration to report than ever before in the last ten years. There might be different opinions as to the reason, but it seems that the places of business, sports and amusements, that have given us so much trouble in the past, are tired of fighting the law and have ceased their defiance, not necessarily from moral convictions, but because they find it does not pay. Doubtless there are many violations which have not been reported to us and which perhaps are out of sight. But let us believe that the majesty of the law is respected because of its faithful administration. The policemen have been very prompt in responding to every call we have made upon them for the enforcement of the law.

We may take encouragement from the fact that pastors and rectors in various parts of the country have been preaching on the Sabbath question with vigor and with intelligence. They have gone deep into the subject and have established stronger defences. But in one town in California, Pomona, not far from Hollywood, where the great film factory exists which produces so much of the material for the moving picture shows, there has been a slight retrograde movement. A few years ago the town, operating under its charter, decided to close the moving picture shows on Sunday. Last month the proprietors of these shows succeeded in bringing about a referendum, and the result was that they were successful by a vote of 67 per cent, which is not a very large majority but was accomplished by a vigorous effort on their part and languid interest on the part of the friends of the Sabbath.

Sports and amusements have invaded the south where the people are slow to give them countenance, and while they have not succeeded in getting an open Sunday anywhere in the southern states, they have made progress, at least enough to alarm the friends of the Sabbath.

But there is another aspect of the Sunday question which we must recognize. The cause has been widely and earnestly advocated by many whose views of the Sabbath are crude. It has been represented by some as

a day of irksome restriction used to fill up the pews of the churches by a sort of compulsion. Thus the title of "blue law" has been fastened unjustly upon our reasonable Sunday law. Others, in revolt against the idea of undue restriction, have fallen into the practice of making the Sabbath a weekly holiday devoted to sports, games and amusements.

To meet these growing evils it will be necessary to replace the narrow and restrictive idea of the day with a true and comprehensive vision of its value as an institution. We must break it away from the loose idea of a holiday of pastime and sport. We must inculcate the idea of a divine institution and the important function it fills in our National life and in building up individual character. The Sabbath is not for rest alone, but for freedom from the restrictions of toil and care, for the nobler purpose of the worship of God. It is intended to provide a regular recurring opportunity for men to come into contact with those great truths and ideals by which alone all that is best in human nature can be developed and cultivated, that which is evil and narrow can be subdued, and the better vision of the higher things of life sought and realized. We must show, that in addition to its moral and spiritual character, it has a civic and educational value.

---

### THE SABBATH

Oh! welcome to the wearied earth  
 The Sabbath resting comes,  
 Gathering the sons of toil and care  
 Back to their peaceful homes;  
 And, like a portal to the skies,  
 Opens the House of God,  
 Where all who seek may come and learn  
 The way the Saviour trod.  
 But holier to the wanderer seems  
 The Sabbath on the deep,  
 When on, and on, in ceaseless course,  
 The toiling bark must keep,  
 And not a trace of man appears  
 Amid the wilderness  
 Of waters—then it comes like dove  
 Direct from heaven to bless.

—Mrs. Hale.

Hail, Holy Day! the Blessing from above  
 Brightens thy presence like a smile of love,  
 Smoothing, like oil upon a stormy sea,—  
 The roughest waves of human destiny—  
 Cheering the good, and to the poor oppressed,  
 Bearing the promise of their heavenly rest.

—Rime of life.





## EASTER

Easter comes to us in the infancy of spring accompanied by the singing of birds, the purling of brooks just liberated from the prison of winter, the opening of buds and the perfume of flowers. It comes just as the sun returns bringing new life to the world and starting the springs of activity everywhere.

It was at this season that our Saviour chose to come forth from the grave to bring life and immortality to light.

Belief in the resurrection is the inspiration of the church and the hope of all men. The whole Christian system would have fallen like an arch without a keystone if Christ had not risen. The keystone is not the arch, nor can it possibly take the place or perform the office of an arch, but there can be no arch without it. The resurrection is not the whole system of Christian doctrine, but the system would fall without it and leave us worse off than those who are still waiting for a Saviour to come. The resurrection is the climax of redemption.

Christ rose on the first day of the week and gave a new significance to the sacred day of weekly rest, and universalized it, for He is the Saviour, not of a nation, but of the whole race of mankind for whom the Sabbath was made—hence four hundred millions of human beings are celebrating the resurrection of our Lord.

The high courts of most of the Christian churches have recommended that on Sunday following Easter the ministers of all the churches take the Sabbath as the theme of their sermons, and that special attention be given on that day in the Sunday Schools and all other church services to the subject of Sabbath observance, its privilege and duties, and that a contribution be made on that day to the societies specially engaged in defending the Sabbath and promoting its observance.

*The New York Sabbath Committee* has an abundance of literature on the subject, which will be sent free on receipt of postage.

## AMONG THE LEGISLATURES

NEW YORK.—The legislature has had under consideration twenty-five bills more or less related to Sunday Observance. Eight of these were introduced in the Senate and seventeen in the Assembly. They may be briefly grouped under six heads.

Four were intended for the relief of the Jews. Three of these were substantially the same as the old familiar "Jew" bill, which has been defeated in twenty-one legislatures. The fourth would permit city authorities to set apart certain defined districts in which Jews may carry on all sorts of business on Sunday.

Eight of the bills would provide one day of rest in seven for certain defined classes.

Three of the bills would permit sports which have been forbidden. Two of these provide for basketball and football; the third would allow bicycle races on Sunday.

One bill would permit theatrical performances.

One would forbid barbering in New York City and Saratoga Springs, the only cities in the state in which the business of the barber is now permitted.

One bill would repeal the existing excellent Sunday law and substitute a comprehensive bill which would be far inferior to the present law.

All of the adverse bills have been defeated. The barber bill has passed the Assembly and it is earnestly hoped that it may pass the Senate. The barbers in New York City are almost unanimously in favor of the bill, and in former years have been repeatedly before the legislature earnestly contending for the relief which that bill would give. The bill has passed the Assembly before, but was defeated in the Senate under the adverse influence of the large hotels.

The "one day in seven" bills are still under consideration with a fair prospect of adoption. Their authors and advocates realize the necessity of one day of rest in each week for all active people. It is desirable only where Sunday cannot be specially designated as that weekly rest day.

We are fortunate in having the adverse Sunday bills acted on and out of the way before the closing hours of the legislature, when there is always excitement and confusion, when bills are sometimes smuggled through in the rush. Some years ago a "Jew" bill was thus rushed through and carried to the Governor for his signature, when some vigilant person discovered the trick in time to have the matter corrected as the result of a careful and critical examination of the record.

NEW JERSEY.—The Jury of Union County, which recently requested the legislature to modify the Sunday laws, seem to have met with a change of heart. They have indicted theatre managers for violations of that law. They were charged with opening their theatres to the public on Sunday. Perhaps the jury is proceeding upon the theory of General Grant that "the best thing to do with a bad law is to enforce it." So let it be. If all executive officers would pursue that policy relentlessly until the laws are thoroughly tested, what a glorious thing it would be for the country! We would weed out the bad and confirm the good. But that is just what some people do not want.



*Somers Point.*—The Mayor has stated that ninety per cent of the residents of that community are in favor of Sunday moving picture theatres. A petition to close the theatres on Sunday is now circulating. W.C.T.U. members and church people are co-operating. The result will be interesting.

A bill in the legislature which would authorize open air gymnasiums on Sunday will undoubtedly be killed in the Committee, is the opinion of Dr. Johnson. But the determining feature which will kill the bill is the liberty of boxing which lurks within.

The good people of Morristown are pleased with the action of the Township Committee in voting against Sunday baseball on the Collinsville field. For some time residents of the neighborhood have regarded the games a nuisance.

PENNSYLVANIA.—This state is still agitated by sports who are determined to have Sunday converted into a holiday. They are persistent but with zeal without knowledge. So far they have been defeated. Adverse bills have been introduced in the legislature. Representative Voltz of Philadelphia introduced a bill which would permit county commissioners to arrange for local referendum to determine whether or not Sunday sports should be permitted in the various communities. The House Law and Order Committee reported adversely on the bill.

The Harrisburg *Telegraph* says:

"As usual the Legislature is asked to repeal *the Sunday laws* and permit introduction of the continental system of non-observance. In view of the fact that a dozen or more bootleggers and illegal liquor distillers were arrested in this city the other day, most of them with alien names, it would seem to be a good time for more rigidly enforcing the American idea of the Sabbath."

In Johnstown the conflict is serious. Some business places persist in opening on Sunday. But many business men pledged themselves to close "if every one would close," and were ready to do so, but numerous firms announced their intention to remain open in defiance of the law.

According to the Johnstown *Democrat*, there is a well organized state movement for the destruction of the Sabbath as it now exists. A bill has been introduced by Mr. Stravitsky, which would repeal the present Sunday law of the state and very plausibly provide for "one day's rest in seven." This one-in-seven has come to be a very popular substitute for our American Sunday. But it is not a Sabbath. A man can't have a Sabbath by himself while the other members of his household and his neighbors and friends are in business. But the purpose of the scheme is not to give relief to the toiler, but to break down the great American Sabbath, which Mr. Stravitsky and his like so intensely hate—the institution which is the strength and glory of our civilization. It is well for the conflict to deepen as it will arouse the apathetic to action.

But the forces of righteousness in Philadelphia, Williamsport and other cities are well organized and alert. The Williamsport baseball association instructed their representative on the schedule committee of New York and Pennsylvania league to accept no Sunday playing dates for Williamsport and vicinity.

It may be well, in passing, to call attention to one feature of the local

option bill. The friends of that bill recognize the existence of the state law, yet if their bill should pass, each community would be called upon, and empowered, to decide whether they would obey that law or not! What is done about the law might with equal justice and propriety be done about any other law or all other laws on the statute books. Fancy the authorities submitting to the voters of a community the question whether or not they would obey the law against theft, or the law against murder. That is the road to anarchy along which a certain class of representatives are trying to lead the people.

## SOUTH

MARYLAND.—The Sabbath cause is well maintained in the legislature without excitement, but with deep interest. The prospect is that there will be no change in the law.

DELAWARE.—The people of this state seem apathetic.

DISTRICT OF COLUMBIA.—The bill introduced by Senator Jones has made no visible progress. Its introduction was followed by a flood of petitions for and against it. The opposition seems to be divided into two parties; the one party, while favoring a Sunday law, are opposed to some of the provisions of this bill. The other party, while favoring Sunday observance, believe that the way to get it is "by the churches building up men's characters so that the individual will observe the Sabbath without a law to force him." Yea, truly the same may be said of any penal law—but it is a long and weary process. Meanwhile society must have protection for its natural right to a day of rest, just as men need protection in the rightful possession of property and reputation. A similar bill has been introduced into the House, but no action has been taken.

VIRGINIA.—The people of Norfolk seem to be puzzled about the Jews. Why should they be? The Jew is a citizen the same as anyone else. He has the same rights, privileges, duties and responsibilities as any other citizen. He can worship when and where and what and how he pleases. What is the matter with him? Does he want America to alter its laws to suit him? Why does he not help to perpetuate those generous laws and customs which attracted him to this country and under which he has prospered and grown rich?

NORTH CAROLINA.—A vigorous effort has been made on the part of owners of stores and filling stations to break down the law. Five offenders have been indicted and probably will appeal to a higher court. Cities and incorporate towns can make laws regulating the sale of goods on Sunday, but in the rural district there is no law on the subject. There is a movement on foot to secure a state law for the protection of the Sabbath. Such a law would cover the rural districts.

SOUTH CAROLINA.—An old law which forbade "public sports, or pastimes, as bear-baiting, bull-baiting, football playing, horse racing, interludes or common plays" still stands on the books. But the question has arisen whether swimming is a sport or a pastime, or both, and is under discussion. In order to settle the mooted question, a bill was presented to



the legislature which would close swimming pools on Sunday. Final action has been deferred to the next session of the legislature, leaving the question as to the construction of the law just as it was.

KENTUCKY.—The Court of Appeals has decided that Sunday baseball is illegal.

WEST VIRGINIA.—No moving picture shows are allowed on Sunday. The earnest application of the theatres for permission to open has been denied. But permission has been given the Greek Church to exhibit pictures for religious purposes.

"Sunday theatre performances will not be tolerated in Wheeling" is the declaration of the Prosecuting Attorney, A. C. Schiffler. The "*Telegraph*" says "this statement by Attorney Schiffler has the unqualified approval of the law-abiding and Sabbath-observing people of the community. Those of the opposing view are in the minority."

OHIO.—The Directors of the Chillicothe Chamber of Commerce informed the Mayor that his order enforcing the Sunday law "caused widespread discontentment and dissatisfaction." The same effect followed among the children of Israel when the Lord gave them the Ten Commandments. Aaron led a revolt against the 1st and 2nd Commandments, and an unnamed individual against the 4th. But Moses had backbone and stood firm. Both rebellious spirits got the worst of it. It didn't restrain Moses in the least from his duty in law enforcement, though his brother was one of the leaders in the revolt, and the law has stood unchanged ever since. Has Mayor Minshell any of the Moses stuff in him? It seems that he has, for he brought one offender—Benjamin Quinn—to justice with a fine of \$25. and costs.

INDIANA.—The Kissinger Sunday bill which called forth tens of thousands of petitions for and against the measure, was finally defeated. The defeat does not necessarily prove a lack of sympathy for the cause. It may mean that the bill was not wisely constructed, as is the case with many bills now before state legislatures. Zeal without knowledge often defeats a good cause in the house of its friends.

ILLINOIS.—In *Oak Park, Chicago*, there is a Citizen's organization opposed to Sunday movies. A speaking campaign has been organized. Five minute talks will be given before civic, religious and special group gatherings until the election which is to occur April 7th.

It is said that *Evanston* business men are in favor of Sunday movies, while a "No Sunday Movie Association" the members of which are churchmen and officials of women's clubs strenuously oppose.

In the city of Oregon, in a hotly contested election, an ordinance which would permit Sunday movies was defeated. Church organizations worked against the ordinance and were supported by the voters of the city.

MICHIGAN.—In Port Huron a violation of the anti-movie law was punished by a fine of \$75 and costs. The man was guilty by a jury trial last autumn and appealed to the circuit court. At this court he pleaded guilty and agreed to pay the fine.

MINNESOTA.—The friends of the Sabbath in this state are faithfully guarding the weekly day of rest and sacred privilege. A Sunday law has

been introduced in the legislature and is under serious consideration. Mrs. M. J. Fleming of Austin, in a communication to the Minneapolis Journal, says:

"I noticed in a recent issue a letter to the effect that closing the movie houses on Sundays would work a hardship on the public. In my opinion, and there are many who agree with me, religion is the one and about the only thing that is going to stop this terrible crime wave. What would this nation be without its churches? What is China, India or Africa? They are exactly what our United States would be, were it not for the churches. For where there is no religious influence, heathenism is sure to flourish."

## THE WEST

UTAH.—This state has an excellent Sunday law, but like some other states there are obsolete sections which relate to liquor and the liquor traffic. A bill has been introduced which is intended to remove these useless sections, but the bill has not been carefully constructed, and in its present form it would repeal valuable provisions of the law. The bill will hardly pass.

CALIFORNIA.—A Sunday bill which was introduced early in the present session of the legislature has no prospect of passing. The City of Pomona, which had a good Sunday ordinance, has taken a step back. By a referendum vote, the ordinance forbidding Sunday movies was repealed by a small majority. The vote was a little under 67 per cent.

NEBRASKA.—Away out in Nebraska the Dixon County supervisors have decided against Sunday baseball in response to petitions from many towns in the county.

NORTH DAKOTA.—This state has an excellent law which prohibits sales of cigarettes and snuff on Sunday. Moving Pictures, dances and business generally are prohibited. "Governor Arthur G. Sorlie, in his inaugural message, startled the legislature by recommending the repeal of the anti-cigarette law, and assailing reformers." In speaking of the growing disrespect for law, he said: "In my judgment the fault lies very largely at the door of the mistaken moral reformers who are continually asking for the passage of laws regulating the lives and habits of our citizens and imposing penalties for the doing of acts which in themselves are not morally wrong. These reformers usually represent organized minorities who force laws through legislatures which are not approved by the great body of citizens."

"I suggest to the legislature," says the Governor, "that no more such laws be put on the state statute books and that some that are now there shall be repealed."

(From "*Special to the N. Y. Times from Bismark, N.D.*")  
(Dated January 7th.)

It would be interesting to know how those North Dakota minorities succeeded in overriding the majorities, and whether it was by the manipulation of some of those governing minorities of N.D. that such a man, if he was known to hold such views, could be elected to the office of Governor. The governor evidently belongs to the multitude complaining all over the



country, that it was by minorities that the 18th Amendment to the Constitution was so overwhelmingly adopted, and that by minorities prohibition laws were enacted in the states. These minorities must be composed of wonderful men.

WASHINGTON.—Spokane has steadfastly forbidden Sunday dancing. A number of people of the baser sort have attempted to have the ordinance repealed. The Rev. Henry A. Van Winkle, pastor of the Central Christian Church, said: "There is a place to draw the line on the question of dancing, and the County Commissioners have drawn that line in the right place. Sunday dancing should not be allowed as a matter of protection for our young people." This is the sentiment of the ministers of the city. Mrs. Radabaugh, President of the Federation of Woman's Clubs, said: "Sunday dancing would be a detriment to the morals of the young people. The ministers and the women are backed by popular sentiment."

## FOREIGN

LONDON.—The Imperial Alliance for the Defence of Sunday has issued a stirring manifesto and appeal for the defence of Sunday. They say: "The time has come to face the problems affecting Sunday and to endeavor to find some practical and worthy solution of them." After some discussion of this proposition there follows an important petition to be presented to the Parliament of Great Britain concerning "one day's rest in seven" in such form as to conserve Sunday as far as possible. This is the petition:

"That your petitioners believe that the safeguarding of the principle of *one day's rest in seven*—that Day to be, so far as is consistent with the exigencies of Necessity and Mercy, 'The *Lord's Day* commonly called *Sunday*,'—is essential to the religious, moral, physical, and industrial well-being of the entire Community; and, in this conviction, earnestly pray your *Honourable House* to pass the '*Weekly Rest Day*' Bill for 'Amending and Consolidating the Acts as to *Sunday* Employment, and for Regulating the conditions of Labour upon the basis of six working days in the Week, with *Sunday* as the normal Rest Day.'"

Following this petition the Imperial Sunday Alliance has submitted to the Unions and Associations the following propositions or questions for their suggestions:

### IS IT THE OPINION OF YOUR MEMBERS

1. That Legislation is urgently required to secure for the Workers the limitation of continuous Labour, Trade, and Business to the Six Working Days of the week,—with full living Wage (for the week) in those six working days,—and with Sunday as the normal (usual) Weekly Rest Day?

2. That Sunday Labour should be paid for at 'overtime' rates, and, if so, at what special rate?

3. That Sunday Labour, so far as possible, be rigidly restricted to the limits of *bona-fide* 'necessity' or 'mercy,'—i.e., upkeep and repairs of Machinery, Furnace, Fires, etc.—and that all forms of Sunday Labour or Business for purely commercial purposes should be prohibited, in the mutual interest of all classes of the community?

4. That in all occupations and employments that are 'necessarily continuous' throughout the year, the staff of workers should be increased so that every worker shall enjoy a complete Rest Day of 24 hours in every Seven Days,—i.e., 52 Rest Days in the year, of which 26 at least must be Sundays?

5. In the schedules of 'permissible' or 'necessary' Sunday Employments, attached to the Weekly Rest Day Bill, can your Union (or Association) suggest any improvement in the details affecting any particular Occupation, Trade, or Industry?"

CANADA.—Our confreres in Canada are confronted with a serious legal complication. They have a Lord's Day Act of Canada, which forbids, among other things, the running of excursion trains on Sunday. The law, however, contains a proviso "excepting from the laws, practices which may be specially allowed by a provisional act, now or hereafter in force," Acting under that proviso the legislature of Manitoba passed an amendment to the provincial law, permitting the running of Sunday excursion trains to a resort near Winnipeg. The running of Sunday trains were therefore held to be legal in Manitoba, and the Manitoba Court of Appeals upheld the claim. An appeal was taken to the Privy Council in London. After some months of deliberation the Privy Council confirmed the Manitoba decision without touching the question of the legality of the act of the Manitoba legislature.

## NOTES

The Supreme Court of Ohio has decided that motion pictures, of whatever sort, are theatrical performances.

In Akron definite steps were taken to close dance halls and to forbid unnecessary traffic. Such action was patriotic and wholesome for the protection and welfare of the people. But there is formidable opposition, such as rises against every commandment God ever gave to man.

"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." A day of rest belongs to the bad as well as the good, to the unbeliever as well as the believer, to the man who desecrates it as well as the man who keeps it holy."—*Peter Ainslie*.

The enemies of the Sabbath, having failed to accomplish the repeal of the Sunday laws, have adopted the policy of amending and modifying them so as to leave little or no protection for that institution. The old Sunday laws, therefore, lose much of their effectiveness by admitting too many exceptions.

A popular idea of Sabbath Observance is that it is irksome. Of course it is to those who do not like it. "Much study is a weariness to the flesh, I don't like it," says the unwilling student.

"It makes my fingers ache to practice on the piano, I don't like it," says the indolent girl.

"It makes my back ache, it's too hard," says the apprentice, after an hour or two at the bench.

Everything that is worthwhile is irksome to those whose ideas are perverted. The law of Sabbath Observance has its sanctions in the everlasting necessities of the world. It is not intended to minister to the indulgence of the pleasure seeker.



"A weekly holy day cannot be dispensed with if health, intelligence, religion, virtue, and happiness be of importance to mankind." *Gilfillan* p. 267.

"The schemes and works of man, after the greatest care and labor have been expended on them, exhibit palpable marks of imperfection, but the Sabbath has never needed improvement.

"Human legislation, regulated as it is by endlessly diversified and continually changing peculiarities of place and time, must frequently be enlarged, modified, or abrogated, but the Sabbath has for ages stood out from week to week a reproach to all earthly ordinances—a glorious monument of legislative skill."—*Gilfillan*, p. 269.

All moral laws are called "blue laws" by some people, who refer them to the legislative enactments of 1794. They should be charged against the enactments of God Almighty on Sinai 3000 years ago.

"Of all the persons who were convicted of capital crime while he was on the bench, he found very few who would not confess, on inquiry, that they began their career of wickedness by a neglect of the duties of the Sabbath, and vicious conduct on that day."

(*Memoir of Sir Matthew Hale, Chief Justice of England.*)

The Japanese Government, since 1876, has had the civic wisdom, even though the motive may not have been a religious one, to appoint Sunday as a national *rest day*.

It is difficult to understand the working of a judicial mind which fails to distinguish between a performance which is forbidden by law, and the use which the managers of the performance make of the money they receive. The law forbids theatrical performances on Sunday. But a company defies the law and plays. According to that peculiar magistrate you cannot forestall or interrupt the play, or determine whether the performers are innocent or guilty until you learn what the management does with the money he receives.

After all we are creatures of habit. We can just as well buy everything—except perhaps a few drugs—on Saturday instead of waiting until Sunday. Some of us are old fashioned enough to believe that we ought to go to church on Sunday and respect the Sabbath. However, we believe that the proprietors and clerks need and should have Sunday for rest and church attendance.

Whenever anyone brings forth a plea for Sunday observance these days, the so-called "liberalists" come back with cries about "blue laws," "restriction of liberties," and numerous other declarations to scare off the elements that seek to have Sunday confined to a period of quietude and rest.

To anyone who has lived more than a quarter century, the change in regard to Sunday is marked. It has been transformed from a day of quiet, rest and religious worship to one of frolic, abuse of the penal laws of the state and various other infractions, and banditry flourishes and courts are clogged and prisons filled. Still we hear the cry: "Down with your laws and up with the banner of personal liberty."

The Universal Christian Conference on Life and Work is to be held in Stockholm, Sweden, next August. The American Section has prepared its report in which, after recognizing our relations to the other nations of

the earth, are discussed the great problems that confront the churches of our own country. Among these problems are the Race question, the Prohibition question and the Sabbath question. On the Sabbath question they view with concern the increasing disposition to indulge in secular pleasures on Sunday as a holy day, especially the presence of a large number of Jews who, in theory at least, observe Saturday as the Sabbath. Furthermore, "There are Christian sects which seek to restore Saturday as the holy day of rest and worship on Scriptural grounds. They and the Jews are entitled to religious freedom, and consequently the practice of America has been tolerant with respect to both groups, when they have substituted one day for the other, and lenient even when there has been desecration of one without honoring the other."

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THE SUNDAY PAPER

"One of the most pernicious forms of Sabbath desecration is the Sunday newspapers. It is one of the most clever and most successful inventions that Satan ever devised for injuring the Kingdom of God.

As long ago as 1914 the Sunday papers of Pittsburgh had a circulation of over 400,000. Fourteen cities in our country at that time had a Sunday Newspaper circulation of 10,000,000; and in the United States there was a total circulation of about 16,500,000. The increase in the decade preceding had been large. If four different persons, on the average, read each copy of the Sunday paper, 65,000,000 persons were reading the Sunday paper in 1914.

Well, what great harm is there in the Sunday paper anyhow? Does it contain much useful information; and is it not much better for a man to sit quietly on his front porch on Sabbath morning and read his paper than to conduct his business?

The evil in the Sunday press is not only in what it is but what it does. It commercializes the Lord's Day. The man who buys a paper on that day is helping to knock a whole row of men down. The Sunday press occupies time that God set apart for rest and worship. It turns people's minds away from holy things. It keeps men away from the sanctuary. It unfits them for church, if they do go. Let a man spend an hour or two on Sabbath morning in reading about markets, and stocks, and politics, and divorce, and football, and in looking at the Katzenjammer kids, and Mutt and Jeff, and Happy Hooligan, and even if he does afterward attend public worship, the sermon will be like pouring water on a duck's back. A basket cannot be filled with chips, and then filled with apples."

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I give and bequeath to the New York Sabbath Committee incorporated under the laws of the state of New York, the sum of ..... dollars



# THE BULLETIN

*of the*  
NEW YORK SABBATH COMMITTEE  
231 BIBLE HOUSE NEW YORK CITY

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"The weekly day of rest and worship may, in some imperfect form, survive the extinction of Christianity, but Christianity has never existed without its Sabbath."

*Gilfillan.*

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TO KEEP IT HOLY

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# THE BULLETIN

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in the interest of a

### BETTER SUNDAY OBSERVANCE

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#### PUBLISHER'S NOTE

THE BULLETIN is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the **NEW YORK SABBATH COMMITTEE**. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep THE BULLETIN small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and THE BULLETIN will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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# NEW YORK SABBATH COMMITTEE

## Principles and Policy

**A Sacred Day, and a Civil Institution** While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

**A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship** It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

## The Scientific Research

**Methods — The Scientific Research** In addition to the time-honored methods of our propaganda in the Pulpit, on the Platform and through the Press, of legislation and of law enforcement, THE COMMITTEE is undertaking a Scientific Research into the Influence of the Sabbath upon Human Welfare.

**New Occasions Teach New Duties** THE REV. DR. ROBERT S. MACARTHUR, *New York*:

"The time has come when a new note must be struck for the observance of the Sabbath. That note is the scientific one which you propose to strike. I am well satisfied that you are taking a long step in the right direction."

THE REV. DR. M. D. KNEELAND, *Boston, Secretary, Lord's Day League of New England*:

"An advance movement, a movement which must come, and be ultimately victorious. A scientific basis would make an appeal which does not at the present time *fully* exist."

THE REV. DR. WILLIAM P. MERRILL, *New York*:

"It seems to me the best suggestion I have ever come upon for handling this important matter."

**Fighting Funds** The Research is already under way, but slowly for lack of funds. THE COMMITTEE has no endowment or invested funds, and is dependent under the blessing of God upon the gifts of the people. THE NEW YORK SABBATH COMMITTEE is incorporated according to the laws of the State of New York, and is prepared to receive trusts and bequests for its work.

In prosecuting this research it *has* a purpose to discover, if possible, the verdict of science as to the influence of the weekly Rest Day upon.

1. the *physical well-being* of man;
2. his *mental well-being*;
3. his *domestic life*;
4. his *industrial efficiency* and *business profit*;
5. his *civil* and *political well-being*; and
6. his *religious well-being*.

Such a research, in order to be truly scientific and of value must, of necessity, be thorough, and consequently prosecuted with skill and patience. But the limited means placed at our disposal for the purpose by the friends of the movement have made rapid progress impossible. The vast field that is open before us is most inviting. Its cultivation will promote the great ends for which Sabbath Observance Societies exist.



## WHY IS SUNDAY?

### THE VIEWS OF A CATHOLIC

JOHN M. COOPER, D.D.

(Dr. Cooper does not profess to speak for his entire church. Divergent views are held among the members of all churches, Catholic and Protestant. Honest, thoughtful men are entitled to a hearing, and in a multitude of counsellors there is wisdom.)

Some one has defined Sunday as the day on which most of us rest from doing nothing. Waiving our pert wit's broader implications, we may at least agree with him that Sunday is the day on which we take rest, if we can get it. In so doing—be our rest taken in our Morris chair or on the family lounge, at the steering wheel, or on the links, the courts, the diamond or the gridiron—we feel that we are living our modern standards set by physicians and social workers as well as more ancient standards set by the great Physician and Friend of humankind.

In the Catholic attitude towards Sunday rest are found two odd paradoxes. Their interpretation is, we believe, not without interest for social workers and others who advocate reasonable limitation of working hours and reasonable leisure time for the worker, and reasonable play for everybody.

The first of the two paradoxes concerns the Catholic Church legislation on Sunday manual labor. According to this legislation, manual labor is, under ordinary circumstances, prohibited on Sundays and holydays of obligation. Mental labor, on the contrary is not so prohibited, and this regardless of whether the mental labor be done for pay or not. If, for instance, a portrait painter or a lawyer desires to ply his trade on Sunday and for pay, he is quite free to do so, so far as church law is concerned.

What is the meaning of this seeming discrimination? It appears at first sight that we here have a case of class legislation, and if we look a little closer into the matter our first impression is fully confirmed. The law is a bit of class legislation, but class legislation that meets a particular need.

The law, in fact, assumes that generally speaking those who gain their livelihood through mental labor are more or less independent and able to get their needed recreation without aid from the law. They have less need for protective legislation. On the other hand, those who earn their bread by the literal sweat of their brows are less independent economically and industrially, and have need of protective legislation, if they are to be guaranteed reasonable leisure time. Such protection the Church law provides and has provided for the last millennium and a half.

Furthermore, while we in the United States to-day have only six holydays of obligation over and above Sundays, during many centuries of the past in many parts of Europe there were from thirty to fifty such holydays of obligation, including about a full week between Christmas and New Year, and another full week immediately following Easter Sunday. Averaged up, these Sundays and holydays whereon manual labor was forbidden gave the worker the approximate equivalent of the modern five-and-a-half-day week with two weeks of vacation annually.

This beneficent church legislation that thus ensured to the working man reasonable leisure time for rest and relaxation was not put across without

bitter antagonism from hard-driving serf-owners and masters. Strong pressure was brought to bear from many quarters to check and annul this protective legislation but the law stood and was fairly well abided by nearly everywhere.

Taken by and large, Catholic legislation prohibiting manual labor on Sundays and holydays has been probably the greatest single piece of protective class legislation that has ever been enacted and enforced in the history of humanity. It is so big and so obvious that we do not notice it. We may wonder what Mr. Gary would think if his attention were called to it. And meanwhile, does it suggest what the attitude of Catholics should be on such issues as the eight-hour day, the forty-four or forty-eight hour week, and the one day's rest in seven?

The second paradox concerns, not ecclesiastical, but divine legislation. On the stone tablets of the law given to Moses was written the solemn admonition: "Remember thou keep holy the Sabbath day." From the lips of Our Lord Himself came confirmation of the tables of the law, but something more: "The Sabbath was made for man, not man for the Sabbath."

In other words, on the Lord's Day, pray and play. Worship God, go to Mass, and, if you can receive Holy Communion and attend vespers and Benediction. But also, rest, relax, take things easy, play—in whatever decent manner you choose or find most upbuilding and "re-creating."

Catholics have scant sympathy for blue laws, as Christ Himself had. They have been opposed to the rigid long-faced Sunday. So much so indeed that blue law advocates have often branded and still brand us as desecrators of the Sabbath. But Catholics have consistently recalled that, while the Sabbath is to be kept holy it is also to be kept wholesome, and that we are none the less doing God's will if we not only pray but also play on the day He set aside for recreation as well as for worship.

The human and sympathetic interpretation of Sunday has been one of the Church's chief contributions to play and the spirit of play, a contribution made long before the modern play movement acquired a local habitation and a name. In approving healthy outdoor sports and other wholesome recreation on Sunday, Catholics are only continuing their ancient tradition, that harks back to Christ Himself of linking play with religion. In their modern advocacy of Sunday sports, they are in addition showing that they are reckoning with changed conditions of labor that were ushered in with the modern industrial revolution.

Before we became "industrialized", our great grandfathers lived a largely outdoor life, in which there was a good deal of variety and interest and in which they gave ample exercise to the large muscles. When Sunday came they wanted a change for change is a primary element in recreation and relaxation. Consequently, their "re-creation," their physical and psychic building up against the coming week's labors and toils on the farm or in the little home shop tended to take the form of literal physical rest. They lounged around on Sundays, and exchanged news and views, and chatted—while, in Catholic countries at least, the folk dances were swung through on the village green and the younger generation engaged in active sports.

To-day things have changed. Most of us work indoors, in offices or stores, or factories. Our work is commonly very monotonous. What phy-



sical toil we do is done mainly by use of the small muscles. When Sunday comes we crave and we need rest. But we need rest of a kind that differs from our forebearers' rest in the pre-industrial era. What we really need, if we are to "re-create" and build up against the coming week's toil, is not literal physical rest and inactivity, but change from the habitual activities or inactivities of our previous week's work. We need outdoor life. We need absorbing interests. We need action that will call into play the big muscles.

Blue laws never were defensible, even in the past. They did much to make religion itself distasteful and forbidding. They did not rightly interpret God's twofold purpose in setting aside one day each week. They never were defensible. But to-day they are utter anachronisms to boot. They have indeed fallen into a certain disrepute but the spirit which gave birth to them dies hard, and more than a breath of this dark and joyless spirit has sometimes tinged our own Catholic viewpoint of Sunday. It is hard to live in an atmosphere without breathing in some of it.

From a Catholic standpoint, there is no earthly reason why we should not have Sunday baseball, Sunday football, Sunday golf, Sunday fishing, or any kind of recreation on Sunday that is legitimate and clean recreation on Saturday or Monday. We should naturally have a reasonable regard for the honest views of those of our non-Catholic neighbors who take a more rigorous attitude towards Sunday observance, but local circumstances and horse sense must determine our precise course of action in particular points.

What holds true for Sunday sports holds true for such things as Sunday movies. It is hard to see how from the Catholic standpoint movies *ipso facto* profane the day. Too many of them profane any day, Sunday or weekday, and from the health and recreation standpoint, they do not well offset the indoor small-muscle activities of the week's work. But, if of the right sort, they do serve as an emotional release from and compensation for the week's industrial strain and monotony.

Looking back upon our two paradoxes in Sunday observance, we see in these seeming contradictions no contradiction, but instead a divine interweaving of religion with labor and play. We see religion intensely and aggressively interested in a fundamental problem and in an equally fundamental problem of human health, happiness, and welfare. We see too the infinitely deft hand of the Father of us all throwing around religion the free spirit of laughter and game and sport, and drawing us to His service and the service of our fellowman with the twined cords of worship and play.

*From the Catholic Charities Review.*

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Gladstone once said:—"I go to church Sunday, not because I love religion, but because I love England."

Paris, without any Sunday, but with 100,000 soldiers keeping order on Sunday—in contrast with London, twice as large, with an orderly Sunday and only 10,000 soldiers in time of peace helps to illustrate the value of Sunday.

"The reason which God gave on the tables of stone for keeping the Sabbath, was not a Jewish reason. It was one which applies alike to all men."

## DIFFICULTIES OF LAW ENFORCEMENT

The failure of a grand jury to indict law violators where there is conclusive evidence against them is a favorite weapon used against the law which they are accused of violating. This weapon is frequently wielded by enemies of the Sunday laws.

Some of the people of Huntington, W. Va., urged the repeal of the Sunday law on the ground that the mayor was powerless to secure convictions because of the attitude of the grand and trial juries. The fault is not with the law but with the kind of men who are chosen to enforce it. The remedy therefore is not the repeal of the law but the choice of the right kind of men to administer the law.

A well known magistrate in New York City, while sitting in the trial of a case had in his pocket an order dismissing the case typewritten before the case was called or the evidence produced. The law was clear, the evidence abundant and conclusive and there was no evidence or plea in rebuttal. In justification of his course he declared his opposition to the law and said that if he had the power he would wipe the law from the statute books. He dismissed the case solely because he disliked the law.

The Sunday ordinances of New York City once disappeared from the statute books of the city at a time when those in power either refused or neglected to enforce them. This nefarious method of defeating a law by rendering it nugatory in some way and then crying out for its repeal on the ground of its failure, has become popular in recent times.

The editor of the *Hudson Dispatch*, in reviewing a sermon on the Sabbath preached by Rev. J. Collins Caton, says some good things about religion and the church, but before he gets through he neutralizes it all by adverse criticisms and commonplace defences of Sabbath breakers. He is much like a fine cow my father owned on his farm when I was a boy. She would give a full pail of rich milk, and then kick it over. Often she sent me home with an empty pail and dripping clothes.

The editor says:—"There is no doubt that religion, like other things, carries with it responsibilities as well as benefits. There would be no religion if it were not for the churches, and people who have a religion, people who believe in God, have responsibilities in church attendance. A good many people see the trees and the brooks and the sky as an excuse not to go to church.

"Some people feel that they have worshipped God by going to church in the morning, and that they have a right to enjoy the remainder of the Sabbath according to the dictates of their consciences, rather than the dictates of the conscience of lawmakers who lived one hundred and twenty-five years ago."

But "some people" should know that the conscience of law-makers who lived one hundred and twenty-five years ago" had nothing whatever to do with the authority of the Sunday law which had a divine origin thousands of years ago. The law of the Sabbath lies deep in the eternal necessities of human nature, and is not affected by the enactment of legislatures nor the opinions of men.



## SABBATH DESECRATION

It is painful to Scotsmen, who are faithful to their early training, to read the announcements which frequently occur in the papers, of Sunday ball games to be played by their young countrymen.

What does it mean? Have these young men so soon forgotten the Sabbath of their fathers and mothers? The Sabbath that has reflected such glory upon Scotland and helped so efficiently to make their religion strong and influential in the world?

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German Sabbath customs have gained such influence over the weaker elements in this great cosmopolitan city of ours, that it requires manly courage and consistency to resist the popular tendency. But these are our national characteristics. And moreover, we have some reputation for loyal obedience to the laws of the land where we live.

---

Section 2145 of the Penal Laws of the State of New York stands thus:—  
“All shooting, hunting, fishing, playing, horse-racing, gaming, or other public sports, exercises or shows, upon the first day of the week, and all noise disturbing the peace of the day, are prohibited.”

Under the anomalous act of the Legislature of New York which authorizes the governing board of any city or village in the state to permit under certain conditions Sunday movies and baseball which are forbidden by the law, the communities are left to learn the better way by experience. A number of cities that have tried the experiment have learned the better way and decided in favor of the law; returning the permit with thanks.

## REFERENDUM ILLEGAL

Voters in Binghamton will not have an opportunity to vote on Sunday movies because of a ruling by State Attorney General Albert Ottinger, of Albany, that such a referendum on the question would be illegal. The common council passed a resolution last week to submit the question of Sunday movies to the voters at the November election.

The situation in Rome in 1921 and in Binghamton in 1925, is similar. The law places the responsibility for a decision on *Sunday movies* with the common council. The common council of Binghamton is said to be opposed to Sunday movies. It was pointed out that if a referendum was taken the validity of the voting might be attacked.

## ONE OF THE BEST ASSETS

“The increasing tendency to disregard the sanctity of the day, and to treat it as though it had no great distinction from the other days of the week, is, we believe, involving our national life in very grave danger.”

“It is subversion of the moral and spiritual wellbeing of our nationhood, and is opposed to the spirit and teaching of Christianity.”

“The Sabbath was established by a divine and infallible authority which Jesus Christ did not abrogate. The Sabbath was older than Moses and this commandment concerning it was embedded in a great scheme of Divine Law, and any interference with it would impair the authority of all other laws.”

## KEEPING THE SABBATH

The keeping of the Sabbath is just as essential to Christian character as obedience to any of the Ten Commandments. No man can live a Christian life, and persistently forget to keep the Lord's Day holy, any more than he can steal or murder and still be a Christian. The proper regard for the day is God's way of solving the problem of the training of the boy, the problem of the home, and the problem of church attendance. There is no other way.

Prof. Austin Phelps said: "The decline of religion in the family commonly begins with relaxation of Sabbath law. The juniors plead for greater freedom and profess more liberal opinions. Miscellaneous reading, absence from public worship, indulgence in secular recreation, license in traveling on the Lord's Day are justified on the ground of changes in the times. Ancient ways are stigmatized as narrow: Christian example is adduced to support anti-Christian innovations."—*Milville Republican*.

## WHEN CONSCIENCE SPEAKS

The conscience of a guilty man is like the great clock of St. Paul's in London—at midday in the roar of business few hear it; but when the work of the day is over and silence reigns, it may be heard for miles. In the whirl of excitement conscience is not heard, but the time will come when it will sound and bring misery to the soul. Bessus, a native of Greece, being one day seen by his neighbors pulling down birds' nests and passionately destroying their young, was severely reproofed for his cruelty. He replied that their notes to him were insufferable, as they never ceased twitting him for the murder of his father.—*Arvine*.

## THEATRE MORALS

"The late Mr. Keith, theatrical manager, stated before a legislative committee in Massachusetts that the Sunday theatre could not be made profitable unless it pandered to the lower element and stimulated the baser nature."—

—*M. D. Kneeland*.

## "HOPEFUL OR HOPELESS."

*Psalm 42*

"My grandpa notes the world's worn cogs  
And says we're going to the dogs.  
His grandpa in his house of logs  
Said things were going to the dogs.  
His grandpa in the Flemish bogs  
Said things were going to the dogs.  
His grandpa in his hairy togs  
Said things were going to the dogs.  
But this is what I wish to state:  
The dogs have had an awful wait!"

## CRIMES OF YOUTH

In the great penitentiary in Columbus, Ohio, there are incarcerated 2650 young men. Of these, 506 are in for life, 12 are awaiting electrocution.

In the penitentiary at Moundsville, W. Va., there were 200 young men for life.

In the Federal prison at Atlanta, Ga. there were 400 young men for life.

208 girls passed through the Florence Crittenden Home, Portsmouth, Ohio, in six months.

The causes of the downfall of these young people, as given by themselves are Sabbath desecration, neglect of Sunday School, want of home training, and lack of parental restraint.

Now what is the remedy? Simply a sense of responsibility on the part of parents, intelligent and faithful home training, reverent regard for the Sabbath, with a proper appreciation of its value and a wise use of its privileges.

Are not these things which comprise your proposed remedy rather "old fashioned", "straight laced", "too blue for this progressive age?" some "broad minded", "advanced" man of "modern ideas" may ask. Yes, so it appears to those who do not like them. But the alternative is the reformatory, the prison, disgrace, the electric chair, unless modern philosophy can devise a better way which it has not yet succeeded in doing.

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A beautiful story is told of a company of Hollanders who sojourned for a brief season among the Alps in Switzerland. They chose Luzano for their objective point, and in advance secured the use of the Evangelical Church for Sunday services at hours when it was not required for the regular service of the congregation.

"It was a beautiful sight," the story goes, "to see that company of 320, composed of Calvinists, Lutherans, and Mennonites, led by their minister and organist, and their Consul who happened to be present, gather into each service which was held in three different languages. This fine spirit of Christian unity and cheerful and reverent observance of the Sabbath, with no sport or Sunday travel, impressed me deeply with the truth of the article of faith: *'I believe in the holy universal church.'*"

It becomes our American Christians to speak guardedly about "the European Sabbath."

## HOUR OFF FOR CHURCH BY ORDER OF THE KING

*Madrid, June 14.*—One hour off to attend church must be given to all persons who are compelled to work on Sundays, in accordance with a royal decree just published in the official gazette. It is stipulated that there can be no deduction from wages because of this time off. Employers who do not comply with the decree will be fined, the money being applied to the workmen's pension fund.



## NOTES

Sunday blue laws were upheld June 19th in a decision filed by Supreme Court Justice Seeger in the Supreme Court at White Plains. The decision marked the first success that the wealthy residents of Rye have had in their five year fight to close the Rye Beach Pleasure Park and Paradise Park, both at Rye, on Sundays.

In his decision Justice Seeger denied the application of the park owners, made several weeks ago, for an injunction restraining the village trustees of Rye from carrying out their intention of closing the two amusement places on Sundays. Sunday is the busiest day in the week for the park owners, and they have made it clear they will not close on Sundays until the village trustees take some definite step to compel them to. The trustees maintain they can cause the arrest of any persons operating amusement devices on Sunday.

The park owners declared to-day that the law invoked by the village trustees was written 150 years ago and is not applicable to-day. Those park owners ought to know that all the fundamental laws of our civilization were written a good deal more than 150 years ago.

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A lady in Maryland asks the pointed question; "Why forbid Sunday movies while permitting the much greater evils of amusement parks, joy-riding, week-end parties and other evils?"

The answer is that the inconsistency is in the law and court interpretations of the law and not in those who are charged with its enforcement. No evil can be suppressed which the law does not forbid. The remedy is with the people. Let them demand of their representatives in the legislature the enactment of just and righteous laws. When such laws are enacted, the duty of their faithful enforcement will rest with the courts.

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Tennessee and Georgia are agitated over the Sunday sales of oil and gasoline. They are at the mercy of the city councils whose ordinances control the matter.

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Alabama and South Carolina are chiefly concerned about the sale of soft drinks, cigars and such things.

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Mississippi's Sunday laws are stringent. They prohibit the sale on Sunday of everything except the necessities of life. A bill was introduced in the legislature proposing to recognize newspapers as a daily necessity on a parity with milk, meat and telephone service.

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Speaking of the Sunday theatre election in Hutchinson, Kansas, the Lyons News remarks: "We never could understand why any person who devotes 6 days and nights a week to running a picture show should not be the first to object to opening his house on Sunday his only chance for a day of rest and recreation."

There are no Sunday movies in Corvallis, Oregon, the reason as announced, by the man who has charge of all the movies in that student town, is that the churches are doing so much good for the students on Sunday that he will never raise his hand to open the movie houses. The churches have fellowship hours Sundays for students at the State Agricultural College.

—*The Continent.*

# THE BULLETIN

*of the*  
NEW YORK SABBATH COMMITTEE  
231 BIBLE HOUSE NEW YORK CITY

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OCTOBER—NOVEMBER, 1925

No. 5.



THE BIBLE HOUSE, Astor Place, New York.  
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of the New York Sabbath Committee since its  
organization in 1857.

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TO KEEP IT HOLY

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# THE BULLETIN

of the

## NEW YORK SABBATH COMMITTEE

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in the interest of a

### BETTER SUNDAY OBSERVANCE

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#### PUBLISHER'S NOTE

*The Bulletin* is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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# NEW YORK SABBATH COMMITTEE

## Principles and Policy

**A Sacred Day, and a Civil Institution** While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

**A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship** It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

## The Scientific Research

**Methods — The Scientific Research** In addition to the time-honored methods of our propaganda in the Pulpit, on the Platform and through the Press, of legislation and of law enforcement, THE COMMITTEE is undertaking a Scientific Research into the Influence of the Sabbath upon Human Welfare.

**New Occasions Teach New Duties** THE REV. DR. ROBERT S. MACARTHUR, *New York*:  
"The time has come when a new note must be struck for the observance of the Sabbath. That note is the scientific one which you propose to strike. I am well satisfied that you are taking a long step in the right direction."

THE REV. DR. M. D. KNEELAND, *Boston, Secretary, Lord's Day League of New England*:

"An advance movement, a movement which must come, and be ultimately victorious. A scientific basis would make an appeal which does not at the present time *fully* exist."

THE REV. DR. WILLIAM P. MERRILL, *New York*:

"It seems to me the best suggestion I have ever come upon for handling this important matter."

**Fighting Funds** The Research is already under way, but slowly for lack of funds. THE COMMITTEE has no endowment or invested funds, and is dependent under the blessing of God upon the gifts of the people. THE NEW YORK SABBATH COMMITTEE is incorporated according to the laws of the State of New York, and is prepared to receive trusts and bequests for its work.

In prosecuting this research it *has* a purpose to discover, if possible, the verdict of science as to the influence of the weekly Rest Day upon.

1. the *physical well-being* of man;
2. his *mental well-being*;
3. his *domestic* life;
4. his *industrial efficiency and business profit*;
5. his *civil and political* well-being; and
6. his *religious* well-being.

Such a research, in order to be truly scientific and of value must, of necessity, be thorough, and consequently prosecuted with skill and patience. But the limited means placed at our disposal for the purpose by the friends of the movement have made rapid progress impossible. The vast field that is open before us is most inviting. Its cultivation will promote the great ends for which Sabbath Observance Societies exist.

## SUNDAY

The Sabbath which Moses enjoined and defended did not originate with Moses. Its previous existence is recognized in the first clause of the Commandment, "Remember the Sabbath Day, etc." Of course one can remember only what he has known in past time. Moses reminded the Israelites of that old commandment with which they were quite familiar and informed them that while the old institution of Egyptian slavery, under which they had labored and groaned, was gone, the divine institution of their fathers, the Sabbath, remained and should continue. To help them to remember it, it was to be linked with the new feast of the passover and should be defined and governed by a law which should protect and enforce it throughout their national life. Of course it was not identical with the passover for its character and purpose were different, and moreover, the passover was an annual feast while the Sabbath was of hebdomadal occurrence. The passover, marked the beginning of the ecclesiastical year and was, therefore, a calendar date. It fell on the 14th day of the month Abib. This was the first or great Sabbath of the year—the day from which each seventh day, or Sabbath, during that year, was determined.

It is an interesting and significant fact that the passover and the passover Sabbath, or great Sabbath, or first Sabbath of the year, being a calendar date—was not governed by the week. It followed the law of all calendar dates and could not, therefore, fall on the same day of the week two years in succession, but

must move forward in the week one day each year as all calendar dates do—Christmas day, New Year's day, Fourth of July and our birthdays—so that in the course of seven years the passover and its Sabbath would fall on each day in the week. The Sabbath is nowhere called the seventh day of the week, but it fell on each seventh day regularly throughout the calendar year beginning with the 14th day of Abib.

If this simple fact could be remembered it would settle the question in many a perplexed mind.

While each of the ancient nations sought to divide the month into regular and convenient subdivisions or periods, there was much confusion among them. Some followed the changes of the moon, with inevitable difficulty. Some adopted a decimal system. Like the Semites the Egyptians had a week of seven days, and these were named from the seven planets. Among the Jews the week of seven days prevailed from earliest times, but there is no trace of planetary influence. The Greeks had divided each month into three decades, while the Romans had observed eight day periods which were market days and based on the changes of the moon. The week of seven days was not officially adopted until the time of Constantine. In Greece the week had been introduced by Greek-speaking Jews from Alexandria in Egypt, and in Rome by Chaldaean astrologers about the beginning of our era. From Rome this system spread to the Teutonic and Celtic people who were conquered by the Latins.



From these historical développments, four facts stand out in clear relief:

1. From earliest times there had been observed by the old nations a regularly recurring day distinct from other days.

2. That the intervening periods were of uniform length in no nations but those that were under the influence of divine revelation.

3. That the recurring day of rest and worship was designated by the passover calendar date which was the 14th day of the month Abib and each seventh day thereafter throughout the year, hence could not be a fixed day of the week.

4. The law was no respecter of the days of the week any more than of persons, the institution of the Sabbath falling on each in turn for a whole year, upon one as often as the other, honoring all alike. For example: if the Sabbath falls on Saturday this year, it would fall on Sunday next year, and on Monday the following year and so on throughout the week.

When the Christian era dawned the week of seven days had been de-

fined and generally accepted. The Sabbath, recurring regularly once in every seven days must, of necessity, fall upon a particular day of the week. But, which day? No particular day had been designated, since each day of the week had been the Sabbath as often as any other day.

The old Jewish law had provided that the first of everything belonged to the Lord. The bread of the feast must be made of the first fruits. The first born of the family belonged to Him. The firstlings of the flocks were His, and what more natural and inevitable than that the first day of the week rather than the last expiring day of a weary week! At any rate our Lord chose the first day on which to rise and bring life and immortality to light,—and on its recurrence, as long as He remained on the earth to meet His disciples on that day, and to shed down the Holy Spirit at Pentecost on that day. And finally, it was on that day that the beloved disciple was given the glorious Revelation. The first day of the week, as of everything else, is the Lord's.

### SABBATH REST

O Day of all the week the best,  
Which brings me to the Sabbath rest;  
Which bids me lay my burdens down,  
And gaze upon Christ's Cross and Crown.  
God tells me in His blessed Word,  
To "Cast my burden on the Lord";  
Which means that I should leave it there,—  
Not lift it up and once more bear.  
The Cross on which Christ died for me—  
Is all the cross I have—you see;  
I glory in it all the time,  
And gaze upon its Light sublime.  
And if my life reveals Christ's Cross—  
With all its shame, reproach and loss—  
Then I shall also have a crown,  
Which at Christ's feet I will cast down.  
For God hath made Him King of kings,  
And calls upon us all to sing—  
"Praise Him above, ye Heavenly Host—  
Praise Father, Son and Holy Ghost."

Howard W. Pope.

# What To Do With Laws That You Don't Like

*From an Address by Judge E. H. Gary.*

One of the reasons, possibly the principal reason, why crime is so prevalent at the present time is found in the fact that large numbers of well-intentioned persons seek to discriminate between different laws when considering their observance or enforcement. This thought should not, it cannot be brushed to one side. It is vital. It should be considered by every living soul. It is natural for the average man, perhaps the majority, to feel that all laws should be applied to every person except himself. Let us think of this assertion and ascertain, if we can, whether or not it involves us. We properly may be specific as to subjects, if not as to persons.

The man who is in the habit of using alcoholic stimulants is naturally disposed to believe the prohibition laws are too stringent and should be modified if not repealed, notwithstanding the present enactments were regularly adopted and in spite of the fiercest opposition by a minority.

The one who buys in foreign countries what is desired for use here asserts the tariff laws are wrong.

Those who are compelled to pay income or inheritance taxes or other assessments advocate decreases in the rates. And by way of parenthesis, I must admit this is my belief; but I would pay in full while the law is in existence.

The labor unions insist the laws in force should not be obeyed or administered by the courts in any case affecting the unions. Some defy even the Constitution itself.

Some capitalists think the Sherman law against monopoly and restraint of trade is wrong, and that combinations should be permitted in the interest of economic progress and prosperity.

The man of sporting proclivities urges that every regulation which inhibits Sunday performances, or betting, or child service in the theatres, interferes with personal freedom and should be abrogated.

If one man shall secure an exemption of punishment or prosecution for the violation of the law which affects him, then another will insist he is entitled to the same privilege for himself as to another law in which he is especially interested. And if the demands should be successful, then, if the idea is carried to its logical sequence, in the course of time all the laws would in effect be disregarded and the whole population would be relegated to the conditions which existed in olden times when the stronger man forcibly took whatever he desired from other weaker men, whether it was property or even wife and child.

In this country at this time are many respectable and respected persons who are approving or consenting to or evading or wantonly violating some of the laws of the land. Possibly some of us should be included.

In the great debate between Lincoln and Douglas concerning the subject of slavery and the decision of Taney in the Dred Scott case, the former said in substance that he would not defy or ignore or disregard either while they were unchanged, but he would use every ounce of strength to secure in a proper way the annulment of both, because he believed they were morally and fundamentally wrong; and the people of the United States approved his decision. Here was an expression of the true spirit.

President Coolidge publicly said during the years 1919 and 1920:

"Where the law goes, there civilization goes and stays. When the law fails, barbarism flourishes. Whoever scorns the law, whoever brings it into disrespect, whoever connives at its evasion, is an enemy to civilization.

"The observance of the law is the greatest solvent of public ills. Men speak of natural rights, but I challenge any one to show where in nature any rights ever existed or were recognized until there was established for their declaration and protection a duly promulgated body of corresponding laws."



## A NEW YORK SUNDAY AS OBSERVED BY AN ILLINOIS EDITOR

It was Sunday that we spent in New York. I had no chance to go to church because it took all of the morning to deliver our prisoner to the proper institution. That afternoon we traveled around and saw as much of the city as we could. I was amazed at the comparatively few people there were on the streets and the small number of automobiles that we saw in the main part of the city or even out on Riverside Drive. Where there was one automobile I feel sure that at the same hour on Michigan avenue in Chicago there were ten or twenty. People either stay at home on Sunday in New York or start early and drive far out into the country. Sunday afternoon my daughter and I thought we would go to the top of the highest building in the city, which is the Woolworth building. The day was clear and we would have had a fine view of the country round about. A city policeman near the building politely told us that that, as well as all other buildings, was closed on Sunday. A little further conversation and he volunteered that possibly some of the employes were around and that we might get them to run the elevator so that we could go to the top. "We like for folks from the west to see what we have here," the officer said. He showed his good spirit by going with us, but the whole building was closed and no one was around. We then passed on and went about fourteen miles, and yet we did not reach the end. Of course there was much to see, much that was new and different. There were big houses and many beautiful homes and an excellent view of the river; parks, great and small, were everywhere. It's a big thoroughfare. We traveled over it Sunday afternoon. To me the outstanding feature of the trip was the comparatively few automobiles and the limited number of visitors. There were benches all along the way, but some of these were vacant. There were people in the parks, but nothing like the number that on that same Sunday afternoon surely were in the parks in St. Louis or Chicago.



## IS OUR CIVILIZATION DECAYING?

It is not only humiliating but alarming to see how rapidly the ethical standards of the past are disappearing. The old-fashioned rural virtues of our fathers, under which all the noble men who have served Church and state and glorified our history, are now sneered at. Modesty that used to be the crowning virtue of young womanhood is now laughed at, and the girls take delight in wearing abbreviated apparel on the streets without a blush and with a smile of satisfaction. Mrs. Sanger can boldly advocate her scheme of "birth control" and find a following which crowds the halls with people who claim to be respectable. Nothing is sacred, nothing profane. A new theory of ethics prevails.

Ministers of the Gospel, there are, who advocate and practice golf-playing on Sunday and do not object to fishing and hunting on what we were taught to call "Holy Day"—who say that "all days are alike and what is proper to do on one day may with equal propriety be done on any other day." And so it goes.

The peril of the Church to-day is not doctrinal but ethical. The divergence from upright living leads to contempt for the Bible. When ministers say, as some of them say, that the Ten Commandments are no longer binding, that they were done away with two thousand years ago, that nature teaches better ethics than the Bible does, that the animals are more chaste and upright than man is, they will lose their respect for God and His laws, and adopt the habits of the animals.

Sports and entertainments have come to the front in the popular mind. The papers give first place to prizefighters, and sports of all sorts. The dancers and players and the men who pound each other with their fists are better known and occupy more space than sages or savants. This is not the fault of the editors. If it was, the case would be simple. It is the mandate of the masses of people who determine the character of the papers.

The fact is our civilization is drifting downward as fast as the vehicles of human invention can carry it. Many pastors, instead of interposing to rescue it, are engaged in fighting over the logical, theological, teleological, anthropological and philological differences between tweedledum and tweedledee. Souls are forgotten, enquirers for the way to Zion are shunted aside in the mad haste to a tournament between opposing theological gladiators, while our boys are learning ethics from the gangs in the streets.

D. J. M.

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"The Sabbath is undoubtedly rooted in nature; in our human nature and in the nature of the created universe. Unbroken toil is not good for us; the recurrence of the day of rest is of advantage to us, physically, mentally and spiritually."

—Prof. Warfield.

## AN ERROR CORRECTED

Montana has been misrepresented by some of our religious weeklies which attempted to set forth in shaded maps a survey of all the states with reference to Sunday laws. Montana was painted black as indicating that it was without Sabbath laws. Without reference to those representations, the Associated Press publishes the following statement as an item of news:

Helena, Oct. 10.—(By the Associated Press.)—Montana laws do not permit dancing on Sunday in places where admission is charged. The Montana supreme court made this decision to-day in denying an application of Joseph Klune of Butte for a writ of habeas corpus to deliver him from the custody of the sheriff of Silver Bow county by whom he is technically held on a charge of illegally operating a dance hall on Sunday. The action was brought to test the law.

The writ was denied. In 1915, the legislature amended the Sunday dance law to prohibit dancing in any place where liquor is sold. Klune's attorneys claimed that this amendment limited the dance prohibition to such halls. Chief Justice L. L. Callaway, who wrote the court's opinion opposed this view. He declares that the history of the act shows that, for half a century, it has been the policy of the territory and state to maintain Sunday closing laws.

Commenting on the fact that the ban upon dance houses had been in effect ever since 1871, Justice Callaway points out that not only was it copied into the amended act in 1915 but was even emphasized by the addition of dance halls.

The amended statute is clumsily worded, the court admits, but declines to believe that the legislature intended to change the long existing policy regarding Sunday observance.

(The good people of Montana deserve much credit for having maintained a Sabbath law even if it is not complete or as good as we would like.

—Ed.)

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Beaver City, Nebr., Oct. 1. G. R. was arrested and taken before the Beaver City Park Board yesterday for playing checkers in the City Park Sunday. He was released, however, when he promised not to repeat the offense.

The Board had issued an order forbidding sports in the Park on Sunday and R. and a young boy were found playing a quiet game of draught.

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If people would only plan on Saturday for their Sunday trips and store up enough gasoline, oil, etc., how much lighter Sunday would be for those forced to be on duty. This is a suggestion to motor users; and I am sure would be appreciated by the man who is kept busy all day Sunday instead of having an easy day.—A. H. Jarvis, Ottawa, March 11, 1925.

—Ottawa Citizen, Canada.

## A GRIEVOUS LOSS

In the death of the Right Rev. Frederick Burgess, Bishop of the Diocese of Long Island, the Sabbath Committee lost a strong, faithful friend and helper. He was wise in counsel, prompt in action and unfaltering in his defence of the Sabbath.

His views on Sabbath Observance and Sunday legislation were in harmony with those which have been held and advocated by the Sabbath Committee through its sixty-eight years of active service.

A biographical sketch published in the *New York Times*, contains these passages:

"Bishop Burgess held strong views on the problems of the day and never failed to express them in vigorous terms when occasion arose. He was a firm believer in supporting the observance of Sunday.

"He was willing that laws should be enacted to prevent entertainments for profit on Sunday.

"At one time the Bishop obtained a warrant for the arrest of a man who was furnishing money for prizes for airplane races on Sunday at the Nassau Boulevard, L. I."

While he was not opposed to wholesome and innocent recreations on Sunday, he favored such laws as would protect from the exactions of business and the distractions of noise, — laws that would protect the civil rights of everybody to a day of rest with the privilege of worship.

Good men pass away and we feel their loss most keenly—but others rise up to take their places and the good work goes on.

D. J. M.

## A CAUSE OF SABBATH DECLENSION

The periodical literature of the country has taken a more decided stand than formerly on the Sabbath question and is discussing very seriously the causes for the decline in the observance of Sunday and the reasons for the neglect of the day. The homes of the land are held responsible. Self-indulgent parents are charged with yielding to the seductions of the automobile, the country roads or the ball games, leaving the children to follow their example so far at least as to seek outdoor recreations in preference to the sanctuary and the Sabbath Schools. In the absence of home restraint and training, boys seek the streets where the gang teaches them the ways of the world, which are not always ways of pleasantness, nor paths of peace.

Now, what is the remedy? Heaven has given to earth but one cure for its ills. That cure is the Gospel of the Lord Jesus Christ. It is not found in the resorts of the sports, nor in the places to which multitudes do congregate for personal gratification. The way of life is not pointed out on the Sunday ball ground nor on the golf links. At best, the proper places for such instruction are comparatively few, and the only appointed hours are brief parts of one day in the week. And yet these limited arrangements for promoting the greatest business of life are not overcrowded. The advocates of a "liberal Sunday" object to the brief services as irksome.

Self-gratification, which is the law of the natural man, must yield to self-sacrifice with those to whom right living is a sacrifice and not a joy. The difficulty is the old conflict between the flesh and the spirit, and the conflict is irrepressible until one or the other is conquered.

D. J. M.



Two ministers of Cumberland, Md. have said stirring things in defence of Sunday observance.

Dr. Martin Luther Enders, pastor of St. Paul's Lutheran Church said: "I think it is an economical blunder on the part of those who unduly desire to make more gain. I believe in the rights of the laboring man and that he should have his day of rest, wherever it is possible, and only labor should be required of him where it may be reasonably shown that it is absolutely necessary. I believe that it is a physical wrong.

"We have come to learn that the moral and spiritual law of the Seventh Day of Rest is likewise an underlying natural law. This whole tendency to do away with the Seventh Day of Rest is working a great physical wrong on the American people and is making of us a nation of neuristhenics.

"I hope for the good of the state, for the best interests of the owners and operators of houses of amusement, for the numbers of employees in all manner of service which is rendered; and also for the Community, that all amusement places will remain closed as at present on Sundays."

Rev. Dr. Benjamin W. Meeks, pastor of the Centre Street Methodist Episcopal Church, said:

"I emphatically protest against Sunday motion pictures. There is no necessity for them except the desire of the producers and theatrical managements to increase their profits. They seek to commercialize the Sabbath Day, which from the earliest days has been regarded as the day of worship and rest.

"The Christian church cannot do other than view with alarm a constructive endeavor to encroach upon this Sacred Day.

"This Day has been maintained by the American people from the earliest times as a distinctive day in its life.

"We cannot continentalize the Sabbath Day without bringing in its train all the continental evils which have produced the unrest and discord among the Nations of Europe. Let us maintain one day of worship and rest in seven for everybody, which will strengthen the physical, mental and spiritual lives of all our people.

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## NOTES

The Rural-New Yorker tells of a village ten miles from a city of 40,000 population where the hunting is very fine. Two years ago, every Sunday was like the fourth of July. The town board held a meeting and voted unanimously to prohibit Sunday hunting. They put notices to that effect in two daily papers, and on signs in different parts of the township, but it did no good, but a few arrests and good stiff fines stopped all Sunday hunting.

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A contributor writes: "Please find enclosed \$. . . . to aid in the good work you represent, praying that God may greatly bless this instrumentality and render its work very effective in the suppression of Sabbath desecration (although some one says 'we cannot desecrate the Sabbath—we desecrate ourselves in violating it')."

Sincerely,

M. H. G."

## IN FOREIGN COUNTRIES

### CHURCH AND THEATRE COMBINE TO PROTECT SUNDAY

The Australian Theatrical Alliance is combining with the Anglican Synod to prevent the introduction into Australia of the continental Sunday, it has been announced. The Synod already has a motion strongly deprecating Sunday sport and it has received a letter from the Theatrical Alliance, asking its cooperation in having "all places of amusement closed on Christmas Day and Good Friday, because at least two days of the year should be rendered sacred, and not allowed to drift into desecration and degradation."—*Ex.*

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### SUNDAY WINNING AGAINST MANY FOES IN PARIS

Paris.—The gradual movement in France toward Sunday closing, even while it has not so far many practical results, is beginning to alarm the small household, who sees in it a menace to the famous jour de fete to which it eagerly looks forward. For French women, indeed—the women, that is to say, who are only engaged at home—Sunday is very much of a holiday. For one thing, there is the big meal of the day, but it is very often taken in a restaurant and does not necessitate hard work at home. Dinner in a restaurant is regarded as a treat, and there are restaurants at all prices.

Then there is the Sunday walk or outing by the whole family. Madame puts on her best hat, often chosen with the keenest interest by Monsieurs, and in the summer the trains to the various forests or suburbs of the big towns are teeming with families who spend the day out of doors without any lurking thought of the necessity for provisions at home.

Sunday is also the great theater and concert day, and the French people have kept the theater habit in spite of the advanced prices. On Sundays pieces are played at the State theaters to which families may go with impunity, and they think nothing of waiting in queues outside the Francais, for instance, to get a seat in the gallery for a franc and a half or two francs.

These Sunday habits mean, of course, that a number of other people work. There are extra trains, and extra trams. The restaurants look on Sunday as their busiest day. Innumerable little shops are open, where cooked food and other provisions can be bought at a moment's notice. In particular there are all sorts of fairs, where cheap-jacks display their wares to an enthralled crowd to whom their work is pure entertainment. It is the proposal to enforce Sunday closing upon the peddling fraternity which has chiefly aroused the fears of the Parisian woman, who sees herself shortly to be bereft of one of the elements that enlivened Sunday for her.—*Ex.*

## AMERICAN GEN. SHERRILL RESCUES SUNDAY IN CZECHO-SLOVAKIA

Prague, Czecho-Slovakia, May 27.—(By the Associated Press.)—Sunday morning events in the Olympic games were abolished today by the International Olympic congress in session here. The motion was made by General Charles H. Sherrill, American representative. He first sought the elimination of games all day Sunday, but the congress refused that proposal. After the congress refused General Sherrill's motion for a complete Sunday elimination of Olympic games, he asked that there be no events on Sunday until after church time. The congress approved this proposal and the Holland delegation officially announced that during the 1928 Olympic games at Amsterdam, the Sunday programs will not commence until 1 p.m.—*Ex.*

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## SUNDAY IN TRAGIC WAR WITH THE REDS

A second attack on the Sabbath is by the Reds of Russia. This does not put our liberal Americans in very good company, but the fellowship reveals the common principles. Both oppose or belittle the law of God. Both violate a divine principle. The method of doing this is the only difference. The Reds of Russia want a rest day, but they want it on Monday instead of Sunday. Their professed purpose is the repression of religion. In this they are frank, but terrible in their frankness. This opposition to religion or the worship of God on the part of the Reds goes to great extremes. Four provincial bishops and one archbishop have been sentenced to an average of five years solitary confinement. Four Moscow churches were closed recently, and will now be used for other purposes. At Kiev, aviation park workers ask that the remains of the saints be removed from the cathedrals and sent to museums, and that church holidays be replaced by other days of rest. The villages of Osetiya have ejected their priests, dividing the church property among the poorest inhabitants. Orders have been given to close all the monasteries in Bashiki, and to convert them into children's industrial colonies. Several churches have been turned into revolutionary museums and children's homes. On Easter eve, an old Bolshevik discussed, "How I Became an Atheist."

Once a man gives up Bible and loses the sense of accountability to God, that moment he starts on the down grade, and only the eyes of God foresee the terrible results. It is difficult to understand how men brought up in Christian homes and educated for the Christian ministry can give themselves to start on this downward course, but in our day it is even so, even the ministers of religion break loose into lawlessness, and the end is not yet.—*Ex.*



There is trouble in Middlesex County, N. J., over their Sunday laws. Many of the citizens are charged with having violated those laws. They do not deny the charges, but they plead in extenuation that the laws are old, very old, in fact 150 years old. And they ache, just ache to do some of the things which the law forbids.

They have friends, many friends, who sympathize with them in their disregard of the old laws. Among their friends and apologists are some of the most popular newspapers. These erudite friends and defenders of lawlessness find no other ground for their apologies than the age of the law and the large number of Jersey people who are just dying to indulge in forbidden things.

These excellent people do not discriminate between the laws which may become obsolete and those which must abide. We may amend or repeal laws which apply to temporary or transcient things which change or pass away, but laws which are founded upon the immutable abiding nature of things, the moral nature of mankind, do not become obsolete nor grow old. The Ten Commandments are not subject to decadence or decay. They are several thousand years old, but no one proposes to amend or repeal them notwithstanding the fact that they are old, very old.

*D. J. M.*

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Turkey has at last swung into line with the Christian world in making Sunday instead of Friday the weekly rest day.

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The Baltimore Lord's Day Alliance receives \$5000 bequest under the will of Melville Granville.

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### BOYLESS TOWN

A cross old woman of long ago  
Declared that she hated noise;  
"The town would be so pleasant, you know,  
If only there were no boys."  
She scolded and fretted about it until  
Her eyes grew heavy as lead,  
And then, of a sudden, the town grew still,  
For all the boys had fled.

And all through the long and dusty street  
There wasn't a boy in view;  
The baseball lot where they used to meet  
Was a sight to make one blue.  
The grass was growing on every base,  
And the paths that the runners made;  
For there wasn't a soul in all the place  
Who knew how the game was played.

The cherries rotted and went to waste—

There was no one to climb the trees.

And nobody had a single taste

Save only the birds and bees.

There wasn't a messenger-boy—not one—

To speed as such messengers can;

If people wanted their errands done

They sent for a messenger-man.

There was little, I ween, of frolic and noise;

There was less of cheer and mirth;

The sad old town, since it lacked its boys,

Was the dreariest place on earth.

The poor old woman began to weep,

Then woke with a sudden scream;

"Dear me!" she cried: I've been asleep,

And O, what a horrid dream!"

—St. Nicholas

### FORM OF BEQUEST

I give and bequeath to the New York Sabbath Committee incorporated under the laws of the State of New York, the sum of ..... dollars

---

### FORM FOR PATRONS OF THE RESEARCH

I hereby subscribe the sum of .....dollars to the New York Sabbath Committee, to enable it to conduct a thorough Scientific Research into the Influence of the Sabbath upon Human Welfare.

Name .....

Address .....

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### SUBSCRIPTION BLANK

.....192...

I hereby subscribe to the New York Sabbath Committee, 231 Bible House, New York City, for its regular work, the sum of.....

..... dollars

payable .....

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Address .....

Date .....

# THE BULLETIN

*of the*  
NEW YORK SABBATH COMMITTEE  
31 BIBLE HOUSE NEW YORK CITY

Vol. XI.

DECEMBER, 1924—JANUARY, 1925

No. 6.

THE unanimous voice of civilization which demands such a day of rest for the toiler is an echo of the voice of human-kind heard since man had a history. Indeed it is rather the echo of the voice of heaven since from the beginning Almighty God, when He placed the obligation of labor upon us, commanded also that we reserve one day in every seven for worship and for rest.

—*Father John J. Burke, C.S.P.*

REMEMBER THE SABBATH DAY  
TO KEEP IT HOLY



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#### PUBLISHER'S NOTE

THE BULLETIN is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the NEW YORK SABBATH COMMITTEE. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

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DUNCAN J. McMILLAN, Secretary,  
81 Bible House, New York City.

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NEW YORK SABBATH COMMITTEE,  
81 Bible House, New York City.

Gifts to the COMMITTEE and to its Research Fund should be sent to

F. FRANCIS HYDE, Treasurer,  
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# NEW YORK SABBATH COMMITTEE

## Principles and Policy

**A Sacred Day, and a Civil Institution** While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

**A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship** It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

## The Scientific Research

**Methods — The Scientific Research** In addition to the time-honored methods of our propaganda in the Pulpit, on the Platform and through the Press, of legislation and of law enforcement, THE COMMITTEE is undertaking a Scientific Research into the Influence of the Sabbath upon Human Welfare.

**New Occasions Teach New Duties** THE REV. DR. ROBERT S. MACARTHUR, *New York*:

"The time has come when a new note must be struck for the observance of the Sabbath. That note is the scientific one which you propose to strike. I am well satisfied that you are taking a long step in the right direction."

THE REV. DR. M. D. KNEELAND, *Boston, Secretary, Lord's Day League of New England*:

"An advance movement, a movement which must come, and be ultimately victorious. A scientific basis would make an appeal which does not at the present time fully exist."

THE REV. DR. WILLIAM P. MERRILL, *New York*:

"It seems to me the best suggestion I have ever come upon for handling this important matter."

**Fighting Funds** The Research is already under way, but slowly for lack of funds. THE COMMITTEE has no endowment or invested funds, and is dependent under the blessing of God upon the gifts of the people. THE NEW YORK SABBATH COMMITTEE is incorporated according to the laws of the State of New York, and is prepared to receive trusts and bequests for its work.

In prosecuting this research it *has* a purpose to discover, if possible, the verdict of science as to the influence of the weekly Rest Day upon.

1. the *physical well-being* of man;
2. his *mental well-being*;
3. his *domestic* life;
4. his *industrial efficiency* and *business profit*;
5. his *civil* and *political* well-being; and
6. his *religious* well-being.

Such a research, in order to be truly scientific and of value must, of necessity, be thorough, and consequently prosecuted with skill and patience. But the limited means placed at our disposal for the purpose by the friends of the movement have made rapid progress impossible. The vast field that is open before us is most inviting. Its cultivation will promote the great ends for which Sabbath Observance Societies exist.



# Must Christians Keep the Jewish Sabbath

By B. A. M. SCHAPIRO

Mr. Schapiro is the Managing Director of the Hebrew Christian Publication Society. He freely contributes the article which follows in the hope that it may help toward the solution of the Sabbath question which so much disturbs his people.

The common objection made against Christians is that the Christians have changed the Sabbath, in spite of the fact that the founder of Christianity scrupulously kept the Seventh Day and expressly declared "Think not that I came to destroy the Law or the Prophets."

These days it is not the Jew alone that raises this objection but there are Gentiles who agree with him on this point.

We concede to the objectors that the Sabbath is essential to Judaism, or is inseparable from the Mosaic Dispensation considering its origin, nature, and tendency. Though it forms part of the Decalogue, yet its origin was not on Mt. Sinai, it dates from about fifteen days previous to the giving of the law. The day of the Sabbath was indicated by the cessation of manna after six days' gathering. The miracle in the gift of manna brought also a revelation as to which day was to be the Sabbath. If this day corresponded to the completion of a week in the time of Noah and the Patriarchs, then it is rather strange that Moses should need to tell the Israelites in Exod. 16, "To-morrow is the Sabbath." Their ignorance of it cannot be accounted for, except on the ground that the pre-Mosaic week was changed to mark the introduction of a new Dispensation.

Hengstenberg is of the opinion that

the Mosaic Sabbath is not identical with the pre-Mosaic one.

Again, it is quite impossible to identify the Mosaic Sabbath with the Sabbath of the creation, because of the difficulty as to the real meaning we should assign to the days of the creation. But, suppose we take them as days of twenty-four hours, the Saturday Sabbath could not have been the seventh day to Adam, for he was created on Friday, so that to him it would be the ninth. Besides, if our people persist in identifying the Mosaic Sabbath with the Divine rest of creation, we would say that they have themselves in the course of our history made a change in the observance of at least a part of the Sabbath day by reckoning Friday night to the Sabbath; whereas in the time of Noah, as well as in later times, the Bible speaks of a day followed by the night. It is for this probably that the Septuagint reads in Gen. 2:2, "And God finished His work on the the sixth day." on the sixth evening which belonged to the day preceding. For if the preceding night belonged to the Seventh Day, and God finished His work on the same day, then it could not be said that He rested on the whole of the Seventh Day.

Further we find three calendars in Jewish history. The first is the patriarchal, probably a solar calendar; the second is a Mosaic, a lunar, in which Nisan is the first month, and

the year consists of twelve months of 30 days, as appears from I Kings 4:7; I Chron. 27:1; and the third calendar is that of Rabbi Hillel the 2nd, about the beginning of the fourth century which adds every three years another month to the year. From this we infer, that as Moses instituted a new era from which time should be reckoned, we have an additional proof that he also changed the day of the Sabbath to what it was before as a mark of the legal dispensation. We therefore have a right to charge the present day Jews that, by introducing rabbinical calendar they have thereby shifted and changed the times of all the great festivals ordained by God, and they have also made the seventh month the first.

We maintain it was not necessary to have an explicit command to change the seventh to the first day, for Jewish history teaches that God in His providence or His miraculous intervention, has tacitly sanctioned festive days to be instituted for the purpose of commemorating His special mercies and to contribute to the spiritual welfare of His people. Such were the feast of Purim (Esther) instituted by Mordecai; and the Feast of the Dedication, or of lights, instituted by Judas Maccabeaus, without any express Divine command. Wisdom, therefore, is justified of her children, and the institution of the Lord's Day is not contrary to Scripture.

If we consider the positive precepts in reference to the Sabbath as well as to other things in the Old Testament, we find that they tend to a gradual development to a bursting, so to speak, out of the crust of the letter in which they are enshrined for a pedagogical purpose, and to take a spiritual, or at least, a liberal form of interpretation within the very covers of the Old Testament.

For instance, the precept in Exod.

16:29, "Abide ye every man in his place, let no man go out of his place on the seventh day," whatever meaning and importance it may have had in the wilderness, was not understood quite literally in the time of the kings. For when the Shumanite woman wanted to saddle an ass to ride to the prophet, her husband said to her in surprise: "Why do you want to go to him to-day? Is it then a new moon or a sabbath?" This shows that it was then considered quite the right thing to do, to go or ride to a prophet any distance on Sabbath day, either for instruction or for spiritual advice and aid. The royal guards were changed every Sabbath. See II Kings 11:5. Several other positive precepts were not regarded by inspired men as obligatory at all times, or they changed their character without any express Divine sanction. Moses himself omitted to circumcise the young generation in the wilderness. Joshua encompassed the wall of Jericho seven times on the seventh day. Whether that day was a Sabbath or not, a Sabbath day was within the seven days of preparation for the conquest. Samuel and Elijah, though not priests, offered sacrifices. David ate of the shew-bread. The sanctuary, which was first in Shiloh, was transferred to Jerusalem. A change was made in the time of service of the Levites. See I. Chron. 23:24.

Thus we see a gradual weakening or expansion of the letter of the Law, preparing the way for the universal Kingdom of the Messiah, and for the Spirit's work in the hearts of men, when the Gentiles should be received into the commonwealth of Israel on the only condition of true conversion and faith in the Lord Jesus Christ, without being bound to observe a Sabbath which strictly belongs to the Mosaic Dispensation alone. "For the priesthood being changed, there is

made of necessity a change also of the Law." Heb. 7:12.

We may now apply ourselves to the consideration of the New Testament aspect of the question.

As we have noted, our Lord Jesus kept the law and honored it. He observed the usual feasts and was scrupulous in His regard for the Sabbath. Yet, He opened a door of doubt to His enemies when He proved to them, tho they were loath to accept the proof, that deeds of mercy might be performed on the Sabbath, since the day was made for man, not man for the day. (Matt. 12:1-14., Mark 2:27). He was also illustrating that elasticity of purpose which has already been indicated with reference to the day in Old Testament history.

The irritating unrest at present disturbing some believers must be intelligently met by an impartial study of the sequences of this initial attitude of Jesus to the Sabbath Day. There is danger that the warning of the Apostle, "The letter killeth," (II Cor. 3:6), may be forgotten in the zeal with which a number of our Christian people propagate the doctrine that only those who jealously honor God by keeping the seventh day are accepted of Him. If they are right, and all Christendom for the centuries past has been wrong, the responsibility is indeed most solemn.

Let us once and for all dispose of the contention that the Roman Church forced the Sunday-Sabbath upon the Christian world. There was no Roman Church of any power until after the seventh century. If the claim be made that a heathen emperor of Rome instituted the first day as one of worship, simple consistency demands that recognition be made of the fact that he could never have been the originator of the system. He merely ordered the Roman people to observe what had been the custom of the Church in preceding ages. In other

words, the first day was the day of rest and service to God by common worship, and had been for centuries.

If we find the disciples after the ascension entering the synagogues on the Jewish Sabbath, it was to meet those to whom they would give their message. They were wont to assemble wherever the crowds would be, as any evangelist would do now. That Peter and John went to the temple for ceremonial reasons will not be denied; nor that Paul, who courted the persecution which resulted in his imprisonment, did likewise (Acts 3:1; 21:26). Christianity was nursed in the cradle of Judaism. But it could not always remain in swaddling bands.

The notable change came when the ministry of Saul of Tarsus was inaugurated. What stung the Jews of his day was his announcement of his call to minister to the Gentiles (Acts 9:15; 22:20-23). They were strict literalists who would carry to the limit the popular concept that salvation is of the Jews. Our Lord used that statement with the woman of Samaria to lead to what He would eventually unfold (John 4:22). He would have her know that the Samaritans had no ground for acceptance with God on the plea of their keeping the ordinances; but He showed the catholicity of His message by going into her city and winning many to His call without any miracle, such as the Jews demanded; another evidence of the elasticity of His mission, for "the Jews have no dealings with the Samaritans" (John 4:9). Observe the crux of the problem in this connection. If salvation were to be of Jews exclusively, He could not have entered the city and won the converts which He did. If He had liberty to reach souls wherever He might find them, whosoever they might be, then the wall was already broken and the vista of the ingathering of the Gentiles al-



ready breaking in the eastern sky. (Eph. 2:14)

The great Apostle to the Gentiles went at first to the Jews. He loved and cherished his own people (Rom. 1:16; 10:1). Yet there came a moment in his life when he must part from them (Acts 13:46) and eventually, by mutual consent his became the Gospel of the Uncircumcision as Peter's was that of the Circumcision (Gal. 2:7-9).

Now, in all candor, let us ask; What will be the logical result of this mission to the Gentiles; they know nothing of the Mosaic law; they have no day of rest; they must needs be won from heathenism to Christian faith. Must the Apostles impose upon them the burden of ordinances which can have no application to their lives? Why should they observe the Passover? They did not in the persons of their forefathers pass through the Red Sea? Why should they hold the other two great feasts? They were not linked by inheritance to the desert life. Would any one insist that they must conform to the law and adapt themselves to ceremonials which would have no possible bearing upon their faith? Well, that very thing was tried: and we see how futile it was.

The Council of Jerusalem was convened to arbitrate the question. Here was the supreme moment, when Peter, the apostle of the circumcision, and James the presiding officer, with all the others who felt so clearly led of the Lord, as to send to the Gentile Christians a decision clothed with the reverent authority of "It seemeth good to the Holy Ghost and to us," to set a seal forever attesting to the divine mind respecting the Sabbath Day. No, not a word is said about it. Indeed the message deals with phases of the problem which appear to us almost insignificant (Acts 15:1-31). If the keeping of the Jew-

ish Sabbath by Gentile believers had been such a burning problem as our present-day Sabbatarians contend, confessedly, this conference was a signal failure.

What then was the complexion of the early Church? The Jewish section observed the Sabbath. The Gentile portion had no day. Many were servants in Roman households. There were Roman holidays, but they increased the labors of the servants of the Lord. The result was that the only service they could count upon was that of the early hour on the first day of the week, when they could sing their praises to Christ and rededicate themselves to Him ere they began the labors of the day. In the evening of that day, where convenient, they engaged in the administration of the Lord's Supper. That the Judaising tendencies which called for the Council of Jerusalem did not cease with its verdict is apparent from the protests by the great Apostle in Rom. 14:5-12. Col. 2:16-18.

The city of Jerusalem was destroyed in the year 70 A.D. From that time on, the Jews being scattered, the ordinances formerly observed by Jewish Christians, fell into disuse and more and more the Church became Gentile. This prepared the way for the action of Constantine in the fourth century, when he legalized the first day of the week, already (as we have seen) observed by the Church, for a day of rest and worship. Once more let us urge that he simply utilized a situation which he found to exist.

Now, if the Holy Spirit, to whom was entrusted the ministry of guiding the disciples into all truth (John 16:13), did not consider as paramount the holding of the Jewish Sabbath with its Jewish interpretation of observance, up to this period, then by all that is consistent with His sovereignty over the Church, He would

not postpone the true revelation of the Christian Sabbath until the age in which we live. "God is not the author of confusion, but of peace." (1 Cor. 14:33).

Our Lord Jesus anticipated this freedom of the Holy Spirit in exercising Lordship over the Church, by His interpretation of the Law in Mark 12:28-34. Loving devotion to God is the heart of law-fulfilling. And, in turn, this love to Him qualifies Christians to love their fellows with His own affection. The simplicity of this passage and the sincerity of the Speaker far removes Him from that attitude which invites persecution, and asserts for itself a separated and exalted position, because it thinks to see in a seemingly all-important essential of one commandment, a feature which the mind of the Church in all the centuries has considered as embraced in the comprehensiveness of the assurance, "Where the Spirit of the Lord is, there is liberty." (II Cor. 3:17).

We have stated the situation as to the order of the Christian Church in apostolic and succeeding ages. We may now investigate the Scriptures. Attention to Ps. 118:24, "This is the day which the Lord hath made," discloses that it cannot be the old Sabbath; for that was already established. What is that day? This Psalm is a part of the Great Hallel rendered at the conclusion of the Passover Feast. It was the hymn (*psalm* is the Greek) which He sang with His disciples ere He left the upper room (Mark 14:26). Has it any relation to the great tragedy about to be consummated? Again we ask, What is the Day which the Lord hath made?

In Psalm 2:7 the prediction stands clear and satisfying, "Thou art my Son; this day have I begotten thee." We recall that on the morning of the resurrection, Jesus protested to Mary that she should not touch Him, for

He had not yet ascended to His Father (John 20:17); but that she should tell His disciples that He would ascend to His Father and theirs. Unquestionably this ascension cannot refer to that recorded in the Acts, ch. 1:9, 10. For in that day, they touched Him and He bade Thomas later to put His hand into His side (Matt. 28:9. John 20:27). Obviously, immediately after His restraint of Mary, He ascended into His Father's presence when the long cherished decree was sounded forth, "Thou art my Son; this day have I begotten thee." Confirmatory of this, the Apostle in Acts 13:33 quotes the incident as illustrative of the truth on the resurrection morning a new day had been placed upon the calendar of time. And it was the day the Lord had made through the resurrection of the Son of God. For on that day He was declared to be the Son of God with power by the resurrection from the dead (Rom. 1:4).

Consequently, the Christian Church signalizes the first day of the week, the resurrection day, as the occasion for rejoicing in grateful worship of Him who liveth and was dead and is alive forevermore (Rev. 1:18). Without qualification we may declare that the greatest truth in the world to-day, yea, in the entire universe, is that Jesus is the Son of God through the Cross and the Resurrection. It is the test question of the ages. By it men determine their destiny. And every first day of the week the clanging of the bells in our church towers proclaims to a lost world that Jesus is the Son of God by the resurrection from the dead.

On the first day of the week the Holy Spirit came. By honoring that day we do rightful homage to Him, the Paraclete, whom Jesus so longed to send, who should regenerate souls, sanctify believers, translate the Word

of God to our spiritual consciousness and remove us from the bondage of the letter that killeth. This is His dispensation. He now takes the place of our Lord on earth. It is meet that for His sake too, we should devote the recurrence of the day of His advent to seeking His light and increasing in His love and power. By His indwelling and energizing, the life we now live is not one of conformity to a dead law, "for the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death" (Rom. 8:1, 2). The commandment (the law) which in itself is holy, just and good, but which in touching our humanity slays us (Rom. 7:7-14), is translated by Him into a higher realm of operation. The life we now live is not our life, but that of our resurrected Lord (Gal. 2:20). We do not, as in the old dispensation, work for God in obedience to the law of commandments; but to will and to do of His good pleasure. (Phil. 2:13. Heb. 13:20, 21). Being a new creation in Christ, old things have passed away, old things personal, old things dispensational. And this is true solely because of the resurrection of our Lord and by the coming of the Holy Spirit on the first day of the week. The rest of Jesus in the tomb on the seventh day was a rest from His flesh life and a pattern of our rest from our own works. (Heb. 4:10).

Then, if we rejoice in His resurrection, appropriate its power in our lives (Eph. 1:18-23), if we would

unite with the Father in the glad significance of that day when He declared Jesus to be the Son of God, if we would extol the fact of its initial day, we shall honor the blessed Trinity, so wondrously bound up in this beautiful union of thought and purpose, by making "the day which the Lord hath made" one of rejoicing and gladness, of worship and Christian dedication.

Would it not be wonderful to have all professing Christians attain to this ideal of the Church through the Word of God and by the inspiration of the Holy Spirit, and unite in protecting this day from secular invasion and selfish pursuits? Is it not worthy of our sincere devotion? It is not a day we devote alone to rest and church-going; it is the Lord we would honor, whose we are and whom we serve. The Sabbath rest is our daily experience, we are dead to sin (Rom. 6:11); we rest from our own works (Heb. 4:10); having been crucified with Christ. Judicially, we aim to live selfless lives; but having arisen with Him in the joy of His resurrection, we respond to the high summons to meet Him at His house of prayer, to partake of His life in the ministry of the Word and the ordinances of the Church, to render to Him the devout praises of those who will some day sing the new song, "Thou hast redeemed us by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." (Rev. 5:9, 10).

"We cannot save our Christian civilization, nor our liberty, nor our cherished homes, unless we save the Christian Sabbath.

"We must stop our ordinary money-making businesses on Sunday, rest

our bodies, refresh our souls and renew our partnership with God if we would preserve our civilization."

Mrs. Cullen T. Carter, President,  
of the Davidson Co., Tenn, W.C.T.U.



## PRESERVATION OF THE SABBATH.

In a country such as ours, with so large a percentage of its population foreigners by birth and habits, with a numerous and increasing multitude of people whose religious faith is alien or out of sympathy with the prevailing faith of our nation; and with its transient population of visitors and travelers, the standard of the public observance of Sunday must necessarily be different from what it was when our present cities were villages with a homogeneous American population.

Yet it can be safely said that in the matter of that outward observance of the day which insures public quiet and order, and which to this extent beyond question comes within the sphere of the civil law, our country, in spite of the unfavorable conditions, compares favorably with other countries whose organized defenses of Sunday are much older than ours.

*Sabbath Committee.*—We may obtain an encouraging view of the present situation if we glance at a few of the very many things accomplished in the sixty-eight years of our Committee's work. At the time of its organization, there were no restraints upon sports, theatres, or any places of amusement. Business of all sorts was free to ignore the Sabbath. The outlook for Sunday order and quiet was dark and discouraging. But a band of influential and determined business and professional men appointed at a mass meeting of citizens, assumed the task of bringing order out of confusion. They organized under the name of *The New York Sabbath Committee*. They framed needful laws, secured their enactment and valiantly fought the battles of law enforcement. They devised other means of promoting Sabbath Observance. Taking up the Saturday half-holiday proposition which was imported from London, they helped to secure its

adoption in this country. The Committee met the argument which the saloons advanced for Sunday opening, viz.: that the thirsty laboring men could find no other relief but the saloons, by establishing fountains and watering troughs for man and beast. It fought ten years for the relief of postal employees and finally accomplished the suppression of Sunday delivery of mail by carriers. Some years later, its valiant friend, the late Hon. J. R. Mann, Congressman from Chicago, on his own initiative accomplished the passage of the "Mann Appropriation Bill" by which the first and second class Post Offices were entirely closed on Sunday.

The Committee accomplished the framing of an admirable code of Sunday laws by which Sunday news-crying, Sunday theatres and other amusements, Sunday parades, Sunday sports, Sunday traffic, Sunday slaughtering, and Sunday Postal service were suppressed.

In accomplishing these results the Committee summoned to its assistance the churches, the theatres, the butchers, the bakers, the barbers, the Society for the Suppression of Vice, the Society for the prevention of crime, the Church Federation, the State Federation of Labor and influential individuals everywhere.

The Committee early organized Branches in all the prominent cities from the Atlantic to the Pacific, from Portland, Maine to Portland, Oregon. It aided States to form Sabbath laws.

In later years other societies have sprung up and entered vigorously into the work—such as the New York Civic League, the American Sabbath Union (now the Lord's Day Alliance of the United States and its auxiliaries), the Woman's National Sabbath Alliance, and the Lord's Day League of New England.

## SUNDAY THEATRES

The law against Sunday theatres has had the approval and its defence the co-operation of the better class of theatrical managers from the first, one of whom long ago said:

"I share with him (manager McVicker of Chicago) the hope that as the majority of the people in this country are Christians, and respect the Christian Sabbath, the practice of playing on Sunday nights, such as now exists in New Orleans, Chicago and one or two other cities, will be ended. I can safely say that no actor or actress has ever been compelled by me to play on Sunday. . . . I desire to put it on record that I am firmly opposed to Sunday performances and none shall ever be given under my management. In the six years I have managed the Union Square Theatre there have been many offers made to open it on Sunday evenings for 'sacred' concerts, lectures, etc., but it has never been opened on those evenings nor shall it be while I manage it."

*N. Y. Tribune*, Jan. 2, 1879.

In former years the Committee found little difficulty in securing the enforcement of the law against theatricals on Sunday. But there came a time when the problem assumed a different form. Under pretense of "concerts" several theatres in New York City, gave performances on Sunday practically the same as at other times. Three or four complaints came from members of the profession.

"The Actors Society of America" in an appeal to the clergy, asking their aid in suppressing Sunday theatres used this strong language.

"For many years the actors have protested against Sunday theatrical performances of any kind whatever. They have protested against them as a usurpation of a right enjoyed by all other citizens—a right to one day of rest in seven. The Sunday theatrical performance is such a radical wrong, so demoralizing not only to actors but to the community in which the performance is given, that it should be the first point of attack. If we can check the demoralizing influences of the Sunday performance, we may then be in a better condition to consider the suppression of some of the immoralities in the plays themselves."

Later the Actors' Equity Association gave their approval and active

co-operation and have continued until the present day.

New York City, July 7th, 1915.

Rev. Duncan J. McMillan

31 Bible House, New York City.

My Dear Dr. McMillan:

I beg to forward to you the enclosed copies of letters containing expressions of opinion on the subject of "Freedom from Sunday Work" in connection with the International Lord's Day Congress—from:

Mrs. Fiske (Minnie Maddern Fiske)

Sir Johnston Forbes Robertson

Mr. Edward H. Sothern, and Mrs. Sothern,  
(Julia Marlowe)

and

Mr. Henry Bruce, Ex-Chamberlain, City of New York.

If any more letters arrive I will send them on to you.

Sincerely yours,

Bruce McRae, Vice-President.

Actors Equity Association.

1642-29th N., Washington, D. C.

June 9th, 1915

My dear Mr. McRae:

In regard to Sunday performances Mrs. Sothern and I are distinctly opposed to them. Not so much on religious grounds for we both feel that Sunday should be a day of recreation, and that picture galleries, museums and other sources of mental recreation should be accessible to the people,—but from hard experience we know how vital it is to the health of the actor's body and mind that he should have this seventh day for rest,—and from our own labors we know how we have ever looked forward to the week's end. So we are quite in accord with the Actors' Equity Association in opposition to Sunday performances.

Very truly yours,

E. H. Sothern (Julia Marlowe)

Hotel Claridge, New York City.

June 3rd, 1915.

Dear Sir:

In answer to your letter, I have to say that I not only have always refused to give Sunday performances but have never at any time attended a rehearsal called on Sunday or called a rehearsal on that day.

With every good wish for the success of The Actors Equity Association.

Believe me to be,

Yours truly,

J. Forbes Robertson.

Bruce McRae, Esq.

Tarrytown, N. Y.  
June 8th, 1915.

My dear Mr. McRae:

I have always been opposed to the Sunday performance, I have not taken any part in one (save for charity) for twenty years and I have most willingly given up thousands of dollars in avoiding them.

With every good wish,

Believe me,

Sincerely,  
Minnie Maddern Fiske.

My dear Mr. McRae:

... Sunday theatrical performances are an abomination. Make it known, please, that I believe in the Seventh Day of Rest for actors as well as for other folk, and that nothing could drag me to a theatrical performance on Sunday afternoon or night.

Sincerely yours,

Henry Bruerc.

After a hard fight in opposition to a proposed amendment the Actors' Equity Association thus wrote us:—

March 14, 1921.

"We can all congratulate ourselves on the fact that our efforts were successful."

Yours very sincerely,

Frank Gillmore, Ex. Sec'y.

Dec. 20, 1922.

Mr. Frank Gillmore, Executive Secretary wrote:—

"The Actors' Equity Association has not changed its position in regard to the commercial opening of theatres on Sunday nights. But some of the managers who commit such acts are very skillful and apparently get around the law by making them 'subscription performances'.

"Personally we should be very glad indeed to have the law step in and arrest these proceedings. We realize that if once a custom is established that all the actors in New York City would no longer have a day off in seven, which I assure you we all feel we are entitled to.

"We will do everything we can do to prevent any infraction of the law."

Yours very truly,

Frank Gillmore, Executive Sec'y.,

March 14, 1923.

Dr. D. J. McMillan,

Secretary, N. Y. Sabbath Com.

"Yes indeed, we are interested to learn that the Theatrical Protective Union No. 1 of New York has informed you that you are authorized to voice their disapproval of the adverse bills at present before the legislature."

Yours very truly,  
Frank Gillmore, Executive Sec'y.  
Actors' Equity Association.

"The Committee has found in every legislature a strong sentiment favorable to the Sabbath cause. There is always a large per cent of Christian gentlemen among the members, but a strong popular sentiment is needed to assure the body that any proposed legislation is really desired by the people. It is often more difficult to secure a requisite expression from the people than it is to gain the sympathy of the legislators.

The voice of the people is therefore more effectual than the appeal of the advocate. We therefore earnestly request each friend of the American Sabbath to follow with sympathetic interest the proceedings of the legislature and leave no Senator or Assemblyman in doubt as to the wishes of his constituents. He will "sit up and take notice" when he "hears from home."

Eric Liddell, who won the four-hundred-meter race in the Olympic Games, also won the respect of all whose respect is worth having by his *refusal to take part in Sunday contests*. This king of the athletic world is a Bachelor of Science of the University of Edinburgh, son of a missionary in China, and himself to be a missionary. The Lord Provost of Edinburgh in the presence of a large and distinguished company presented him with a gold watch and chain from the City Fathers, with significant allusion to his "sterling devotion to principle which has inspired us all with the greatest esteem and respect." Mr. Liddell was also given a complimentary dinner by a hundred leading citizens of the Scotch metropolis, Lord Sands presiding, "as a tribute to his devotion to principle in upholding the Christian Sabbath." . . . .



## REAL AMERICA SEEN ON SUNDAY

To an advertising group who had invited him to speak to them on a recent occasion, Will H. Hays, former postmaster general, said that advertisers and other business folks ought to be sure that they keep their eyes on the real people of the country in all their planning and promotion. He told his hosts that the time to see the real sort of Americans is on Sunday mornings. He observed that in the past three years he had traveled literally to every section of the country, and it was his custom wherever he spent Sunday, to get out on the streets in time to see people going to church.

"People," he said, "are more nearly as they really are on Sunday morning, and I would go about and meet them then. Everywhere from Maine to California there were little churches, and fathers and mothers were walking to worship and little children running ahead with their little starched dresses and pink bows—everywhere just folks with their eyes ahead and their heads up—the same hopes, the same aspirations, all over this country—the same God—and they are all right. The manhood and womanhood of this country is sound; there is no fear of that. And upon that and its integrity depends our business in the last analysis and the credit and everything worth while of this nation. Problems? Problems ahead, present now, patent on every side, immeasurable in complexity and magnitude. The necessity and problems are so great that a conscientious man can't approach them with any hope of solution except on his knees. But it is all right; the future is all ahead; the business of this country, its manhood and womanhood, are sound, and you need have no fear of tomorrow."—*The Continent*.

## NOTES and WAYSIDE GLEANINGS

Just as there has been an easy-going tendency to accept European immigration as something that could not affect America, so a superficial liberalism has been willing to tolerate the European Sunday as something that could do America no harm. Recent experience, however, has stimulated more careful analysis with respect to matters of this sort. Americans who have national ideals at heart have discovered that not everything that has come unchallenged from Europe has deserved a welcome. And it is now a question worth asking, whether the European Sunday should be allowed to displace the day as an American institution.

The question is often asked: "Why was the Sabbath breaker, in the time of Moses, put to death?"

Israel as a nation was in a formative period. The Sabbath law was essential to the existence of the state. Implicit obedience was a vital matter in the wilderness, as it was on our frontier, or in a city under martial law in time of war. There was but one penalty for violation of law, and that was death. This punishment was temporary and special.

There is no class legislation. The law makes no such distinction. The rich man simply evades the law which he can afford to do by his private means. The laboring man has precisely the same legal rights as the rich man and might evade the law in exactly the same way, if he can and is disposed so to do.

"Our position is established also by the justice of an arrangement which shows no respect of persons, prescribing the same duties and securing the same privileges alike to rich and poor, kings and subjects."

—*Giffillan*, p. 270.

## FRANCE

The enforcement of Sunday closing encounters difficulties. It is easy enough to suppress the peddling fraternity who interfere somewhat with the business of the shops, but the movement for the preservation of Sunday is gaining favor among the people slowly. It has much to encounter in the theatres and the festive and spectacular attractions.

Pleasure seeking has come to be the ruling passion of the people in France and America and about everywhere else. Isaiah, the great prophet of all times, said,—“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth.—The mouth of the Lord hath spoken it.”

A very interesting discussion of the Sunday sports bill was held by the Civic Association of West Somerville, Mass. a few months since.

One speaker favored amateur baseball on Sunday but that was as far as he would go. Three other speakers followed in opposition to Sunday Sports and voiced the prevailing sentiments of the people generally:

William J. Shanahan gave a forceful review of the tendency of the times and the changes of sentiment among the people, who, on the whole, are not as religiously inclined as they were twenty-five and fifty years ago. He attributed this condition largely to the absence of religious training in the public schools. William H. Dolben believes the present sentiment in favor of Sunday sports is in the main due to the influence of the former service men, who were permitted to

indulge in Sunday sports under military regulation. He is opposed to acceptance of the Act in this city.

James W. Kenney, known as an ardent admirer of outdoor sports, deplored the tendency of the times in favor of Sunday sports. He referred to a recently published statement that only about ten per cent. of the people attend church Sunday regularly. With the coming of daylight saving in addition to the Saturday whole and half holiday, which most of the employed now enjoy, he thinks there will be sufficient time for baseball without playing the game on Sunday. He vigorously opposed legalizing Sunday sports.

Dr. George A. Miles, Arthur W. Eaton and John R. Berry also spoke in opposition. Representative Daggett told of the campaign made in favor of the Sunday Sports Bill at the State House; stated that while the legislation was pending he heard from only the opposition in this city, where, he thinks, a majority of baseball enthusiasts can find time enough to play and witness the game during the six week days.

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“You may send out Bibles on the wings of the wind, scatter religious Tracts like the leaves of the forest, and even preach the Gospel, not only in the house of God, but on the corner of every street; if men will not stop their worldly business, travelling and amusements on the Holy Day, and attend to the voice which came to them from heaven, the cares of the world, the deceitfulness of riches, and the pride of life, will choke all these means, and render them unfruitful.

“Such men do not avail themselves of the Sabbath, the institution which God has appointed to give efficacy to moral influence and which He blesses by His spirit for that purpose.

“On the other hand, men who keep the Sabbath feel its benign effects. Even the external observance of it is, to a great extent, connected with external morality, while its internal as well as external observance will promote purity of heart and life.”

—Justin Edwards.



In one of the papers that came to the office of THE BULLETIN, the following paragraphs recently appeared:

"In the code of laws it is set forth that 'all noises which disturb the peace and quietude of the day are prohibited.'

"How much this law is imposed most people know. Building of houses, operation of plants, sporting exhibitions with volumes of noises from applauses and many other infractions of the laws are committed every Sunday but no one takes action to punish the perpetrators.

"One hears much these days about respecting and obeying the laws. If there is any law that would seem to call for such respect and obedience it is the one fixed for Sabbath observance. It is more fundamental

than that concerning Prohibition because it has been handed down from the early ages and adopted by common consent.

"On the statute books of New York state there is defined what classes of business may be transacted on Sunday. The law of prohibition against other kinds of business transactions is not enforced. Why, those charged with such enforcement can answer if they choose."

Precisely so. Now if those persons who observe such violations will communicate with the New York Sabbath Committee, Room 31, Bible House, Astor Place, New York City, the matter complained of will have prompt attention. It is impossible to proceed without specific information and evidence.

FORM OF BEQUEST

I give and bequeath to the New York Sabbath Committee incorporated under the laws of the State of New York, the sum of ..... dollars

FORM FOR PATRONS OF THE RESEARCH

I hereby subscribe the sum of .....dollars to the New York Sabbath Committee, to enable it to conduct a thorough Scientific Research into the Influence of the Sabbath upon Human Welfare.

Name .....  
Address .....

SUBSCRIPTION BLANK

.....192...  
I hereby subscribe to the New York Sabbath Committee, 31 Bible House, New York City, for its regular work, the sum of.....

..... dollars payable  
Name .....  
Address .....  
Date .....